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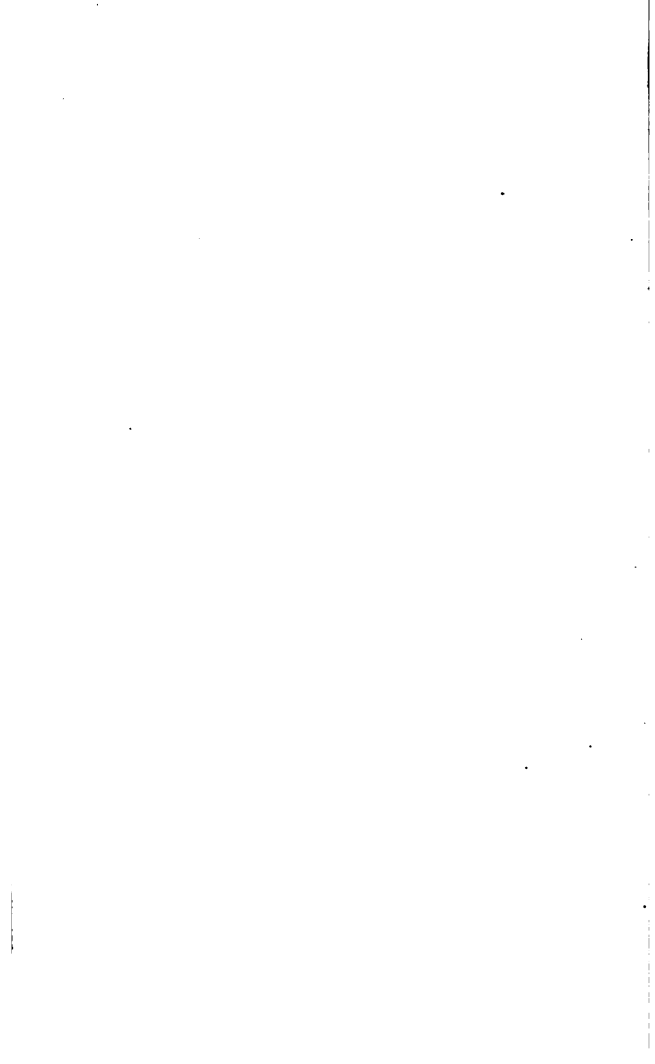


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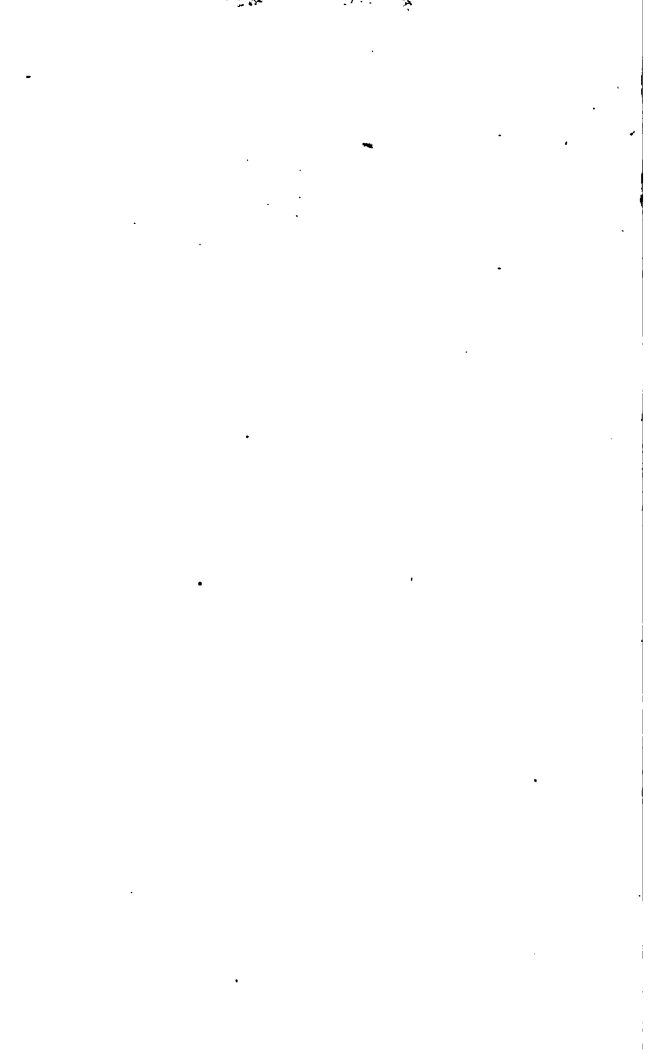
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## THOUGHTS FOR THE DAY.



THOUGHTS

THE DAY.



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*First Series.*

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"LET THE WORDS OF MY MOUTH AND THE MEDITATIONS OF MY  
HEART, BE ACCEPTABLE IN THY SIGHT ;

"O LORD! MY STRENGTH! AND MY REDEEMER!"—

*Psalm xix. 14.*

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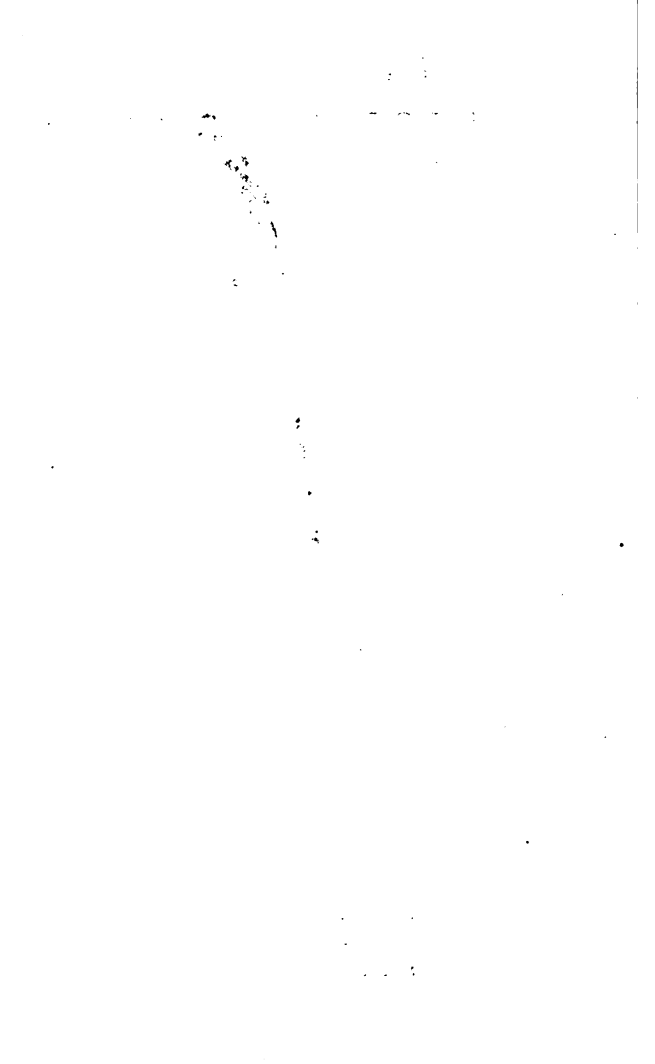
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# THOUGHTS FOR THE DAY.

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## WEEK I.

### FIRST DAY.

**"THE SON OF MAN IS LORD ALSO OF THE SABBATH."**

*Mark ii. 28.*

CREATION'S Lord and Lawgiver is here; for the law of the Sabbath is as ancient as the creation. The Creator, Lawgiver, and Lord are One; therefore, while creation shall stand that law must have force, unless it be repealed by him who framed it. Now, we read of no repeal; on the contrary, we find it strengthened and confirmed by more powerful sanctions and additional obligations with each succeeding dispensation. The law originally given in paradise was repeated to Moses, on the same grounds, namely, "In

six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, *wherefore* the Lord blessed the seventh day and hallowed it (*Ex. xx. 11*);” with which we have this superadded reason : “Remember thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence, through a mighty hand and a stretched out arm, *therefore* the Lord thy God commanded thee to keep the Sabbath Day.” *Deut. v. 15*. And when, in the fulness of time, Jesus Christ appeared as the Son of Man, we find him honouring this day and marking it with peculiar glory ; while, as the LORD of the SABBATH, he rescued it from the desecration of merely bodily and external worship, he taught its observance, both by example and precept, not in the dead formality of the letter of the law, but in the spirit of liberty, and holiness and love. On the Sabbath Day we find that he read and expounded the Scriptures—prayed—performed, and also defended the performance of works of necessity

and mercy; healed the souls and bodies of men, and was on that day transfigured. It does not however appear that any honour was put upon the Jewish Sabbath, by him, after his resurrection from the dead. On that day the body of Jesus had laid in the sepulchre, and in that sepulchre was for ever buried the Jewish dispensation. The mosaic ritual was thus superseded, and the Christian Sabbath, enlightened with the glory of its risen Lord, took its place; and, as it has been appositely remarked, “while they who lived under the old covenant laboured first, before they entered into their rest; we do, under the freedom of the new, first enter into our rest; and thus gain strength and motives for the works that do follow.”

The Christian Sabbath is peculiarly the **LORD'S DAY**. It was on this day that Jesus arose from the dead; on this day he shewed himself to his disciples; on this day he opened their understandings, instructed them in the things that concerned himself; and not only

did he shed light into their minds, he also spake peace to their hearts; and to multitudes of his beloved disciples, on each returning day of the Lord, the Christian's Sabbath Day, he does so still; for "Jesus Christ is the same yesterday, to-day, and for ever."

When the Lord ascended up to glory, he did so in the act of blessing those he left, giving to them the promise of his presence and his Spirit,—and that promise has been fulfilled. On the Pentecostal Sabbath Day, the Spirit of God came down upon the apostles, and through their instrumentality the kingdom of heaven was set up and thrown open upon the earth: and from that time to the present, God has especially blessed the Sabbath Day, and sanctified it for the increase and establishment of His kingdom, and it still continues and must continue in all its glory and dignity to the end of the world, the hallowed type and pledge of that rest which "remaineth for the people of God."

Sweet Sabbath morn ! I welcome thee ;  
    Again my waking eyes,  
Sweet Sabbath morn, rejoice to see  
    Thy silent glories rise.

When first the world in order stood,  
    And GOD pronounc'd thee blest ;  
How fair, how peaceful, and how good  
    Creation's hallow'd rest !

But on thy dawn a lustre shone  
    With beams of brighter light,  
When he who suffered to atone  
    Brake through the shades of night.

JESUS ! thou Sun of Righteousness,  
    Who didst my soul redeem ;  
Lord of the Sabbath, I confess,  
    And bless thy healing beam ;

O may thy SPIRIT's holy flame  
    My waiting soul inspire,  
As when to bless thy church he came  
    In cloven tongues of fire.

Then, O JEHOVAH, will I raise,  
Within thy lov'd abode ;  
To Father, Son, and Spirit, praise,  
For threefold grace bestow'd.

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### SECOND DAY.

"JEHOVAH IS MY SHEPHERD: I SHALL NOT WANT."

*Psalm xxiii. 1.*

JEHOVAH, the SAVIOUR, is my Shepherd ; therefore I shall not want : in spiritual supplies, for he is the God of grace ; in temporal things, for he is the God of providence.

Such was the psalmist's inference ; and such, O Christian believer, may be thine. For is not David's Lord thy Lord ? and David's Shepherd thy Shepherd ? Has he not brought thee into his fold ;—given thee to feed in the rich pastures of plenty ;—and made thee to rest by the sweet waters of peace ? Then, meditate for a while on thy privilege and thy duty. Thou art entering

upon a new and untried circle of revolving time; and what its events may be, thou knowest not;—whither thou mayest be led or driven, and under what aspect of the heavens or the earth: but in all seasons, times and circumstances, remember Him who has the charge of thee. Thy safety and thy happiness are alike in His keeping: and “He who keepeth Israel will neither slumber nor sleep.” He says to thee, “Follow me:” “I will guide thee with mine eye.” “Fear thou not, for I am with thee; be not dismayed, for I am thy God:” “I will help thee; yea, I will strengthen thee; yea, I will uphold thee with the right-hand of my righteousness.” See also *Isa.* xl. 11; xli. 17; *John* x. 9. “In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.” Here is your duty and your privilege—quiet confidence. “JEHOVAH is your Shepherd—you shall not want.”



Shepherd of thy little flock,  
Lead me by the shadowing rock ;  
Where the richest pasture grows ;  
Where the living water flows ;  
By that pure and silent stream,  
Sheltered from the scorching beam,  
Shepherd ! Saviour ! Guardian ! Guide !  
Keep me ever near thy side.

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### THIRD DAY.

"IN ALL THY WAYS ACKNOWLEDGE HIM, AND HE SHALL DIRECT THY PATHS."—*Prov.* iii. 6.

What is it to acknowledge God in all our ways ? Certainly it is something more than simply to ask his guidance and to pray that he would make our paths plain, though this be included. It is our duty to praise God at all times ;\* yet this duty would not be fulfilled by merely the service of the lips. God must be glorified, not only in word, but

also in the heart and in the life. And, therefore, as his praise must be set forth in the walk and conversation, equally as it is in “psalms and hymns and spiritual songs ;” so, he should be recognised and acknowledged in *all* our thoughts, words, and actions ; and not only be sought to in times of perplexity and uncertainty, we should “in all our ways” have a conscientious respect to his revealed will, in a humble dependance on his grace, and with a simple trust in his promises.

To acknowledge God, must imply, first, the exercise of faith ; **HE IS—HE IS GOD—He is MY GOD.** It includes, therefore, the knowledge of the truth ; for faith is rooted in knowledge : the seed of faith is revealed truth : where there is faith, there is a cordial reception of the truth : “they believed with their *heart*.” It implies therefore a right apprehension of the perfections and glory of God, and a consequent affiance in those perfections. Briefly and comprehensively, it implies the knowledge of Christ ;

for in him alone, God is revealed to man ; through him alone, God is approached unto by man ; by him alone does God stoop to hold communion with man ; and it is with respect to the “ everlasting covenant,” of which Christ is the substance and the surety, that God is gracious to the children of men ; and they who in *all* their ways acknowledge him, do believe in Christ ; do abide in Christ ; put on Christ ; walk in Christ ; and draw near to the Father at all times, through the mediation of the Son. “ No man cometh to the Father, but by me :” but, thus coming, and committing to him the keeping of thy soul, remember for thy encouragement and thy comfort, the promises are yea and amen in Christ Jesus. He has said, “ If ye shall ask any thing in my name, I will do it.” “ In all thy ways acknowledge him, and he will direct thy paths.” *Prov.* xvi. 3, 19, 23.

O for a true, a living faith !

To make the promises my own ;

An ear to hear what Jesus saith,  
An eye to look to him alone.

Thy Spirit, O my Saviour ! give ;  
To me that living faith supply ;  
And let me to thy glory live,  
And let me to thy glory die.

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## FOURTH DAY.

“I AM THINE, SAVE ME.”—*Psalm cxix.* 94.

Lord ! “I am thine,” for thou didst call me into being. Thou didst create me, and thou hast preserved me in existence to this present hour. “Forsake not the work of thine own hands.”

“I am thine,” for thou hast redeemed me. When far from thee and the sanctuary of thy holiness, a captive exile in the land of the enemy, thou didst redeem me to thyself; not with silver and gold, but with the precious blood of the Son of thy love.

Keep that for which thou hast paid so great a price.

“I am thine” by adoption and grace. For thou hast given to me thy Spirit; the Spirit of holiness and liberty. Thou hast thus brought me into living union with thyself, and by a threefold cord which cannot be broken, “I am thine.” Admit my plea—hear and answer my prayer—“Save me.”

Save me from the evils of my own heart; save me from the evils of the world; save me from the snares and devices of the enemy; save me from all the dangers which thou knowest and seest, and which I see not, and from which, if I did see them, I could not save myself. Save me throughout my pilgrimage on earth; save me in the hour of death; save me from the wrath to come; and in the day of thine appearing, give me to join the song of the countless multitude who shall appear with Thee in glory,—saying, “Lo! this is our God: we have waited for him, and HE HATH SAVED US:—

this is the Lord ! we have waited for Him, we will be glad and rejoice in his salvation.

Lord ! as the apple of the eye,  
On which the eyelids close ;  
So, underneath thy wings, may I  
Find safety and repose.

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## FIFTH DAY.

“ FEAR NOT; FOR I AM WITH THEE AND WILL BLESS THEE.”—*Gen. xxvi. 24.*

Should the attention be arrested by these words, the enquiry will naturally arise, To whom are they addressed ? and by whom are they spoken ? GOD is the speaker :—and to every servant, and friend, and child of GOD, they are addressed. For no Scripture is of private interpretation. This promise is not restricted to Isaac : GOD is the same in every age ;—his grace and truth the same under every dispensation. The

blessing of Abraham descends and rests not only upon Isaac, but upon all his believing seed (*Gal.* iii. 14); and he, who condescended to call Abraham his friend, speaks the same language still to all his servants, however humble their capacity—however lowly their station. “Ye are my friends, if ye do whatsoever I command you.” *John* xv. 14. And to these, his friends, God says, “Fear not.” It was, nevertheless, to these that JESUS said, “I will forewarn you whom ye shall fear: fear Him,” &c. *Luke* xii. 5. The stress of the injunction lies upon the word HIM. It is GOD, and GOD alone, who is to be feared. Sanctify the LORD of Hosts Himself; and let HIM be your fear, and let HIM be your dread; that is, Him only. And if He say to my soul, “Fear not:” of whom or what beside should I be afraid? If He say to me, “For I am with thee;” surely I may sing, “In GOD is my salvation and my glory. The Rock of my strength, and my

refuge is in GOD." "He is my defence; why should I be moved?" If He say to me, "I will bless thee," can I be unblest? He who commands me to love my enemies;—if they hunger, to feed them; if they thirst, to give them drink; HE will never fail—never forsake His *friends*. Let me hear the encouraging accents of his voice; let me have the assurance of HIS PRESENCE; let Him shed down upon my spirit His blessing, and I am blessed; yea, blessed for ever!

What but His presence and His love,  
Can life or heaven be?  
And, e'er I rise to Him above,  
He gives them both to me.

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## SIXTH DAY.

"STRENGTHENED WITH NIGHT BY HIS SPIRIT IN THE INNER MAN, THAT CHRIST MAY DWELL IN YOUR HEARTS BY FAITH," &c. &c.—*Eph.* iii. 16.

This sublime and beautiful passage con-



tains the following positions. 1. Where faith in Christ is wrought in the heart, it is by the operative energy of an Almighty power ; he who gives life to man, and sustains that life by his unfailing providence, he alone can give life to faith, and enable the soul confidently to believe. 2. The faith that apprehends Christ, will be productive of love ; love to Christ will spring from faith in Christ, for the revelation of Christ is the revelation of the love of God to a fallen world ; and when this is received into the heart by faith, the effect will be transforming. “ We love him, because he first loved us.” As the abounding grace of God is unfolded, and the riches of his glory thereby manifested ; the soul in proportion as this is apprehended, will be changed into the same image, from glory to glory, by the power of the Holy and Omnipotent Spirit. 3. The soul is thus more fully capacitated to apprehend the love of Christ, for love only can comprehend love ; without a similarity

of mind and feeling, without a participation of the same nature, there can be no response of the heart, no communion, no comprehension, no understanding experimentally the greatness of His love who gave himself for us; not that the most enlarged capacity, being finite, can with propriety be said to comprehend that which is infinite; hence of the love of Christ, believed, apprehended, known and gloried in, it may still be said, must for ever be said, "It passeth knowledge!"

I comprehend not, but I know and prove,  
Unfathom'd and unfathomable love.

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### SEVENTH DAY.

"AND SAMUEL TOOK A STONE, AND SET IT UP BETWEEN MIZPEH AND SHEN, AND CALLED THE NAME OF IT, EBENZER; SAYING, HITHERTO HATH THE LORD HELPED US."—1 *Sam.* vii. 12.

It is curious to observe the infinite variety of opinions that exist in reference to the

same subject, even among good people, and perhaps there is not one to which this remark will more directly apply, than on the expediency of keeping a diary, or written record of the dealings of God with the soul. One fears to keep a diary, lest it should prove a temptation to hypocrisy. "I would not keep a diary, says another, lest I should be called suddenly away, and leave on record many things likely to hurt the feelings of survivors." "I always dread," observes a third, "I always dread expressing more than I feel : " and a fourth cannot bear to expose to the eye and comment of the world the secret thoughts and feelings of the heart. Another,\* a very good and excellent man, takes a view of this subject still more solemn ; sufficiently so indeed to deter any conscientious mind from attempting it, were *his* definition of necessity universally applicable. "It is," he says, "the exposure of every

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\* Legh Richmond.

thought, the confession of every infirmity; the prostration of the soul before a pure and Holy Being, in all the depths of self-abasement; and duly improved to these important ends, it is like antedating the judicial investigation and sentence of the last great day."

Blessed be God, this is one of those matters, in which his people are left by him at perfect liberty; and since, in the beautiful, simple, and appropriate language of one servant of God,\* "Bethel visits should not be forgotten;" so, surely every servant of God may state "his own experience of the Lord's dealings,"† and raise his Eben-ezer to his God, without being in danger, in so doing, of becoming a hypocrite, or of wounding the feelings of others, or of laying before the world what concerns no one beside God and own soul; or of expressing what he does not feel. And such a memorial may be overruled for good, so that the details of mercies

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\* A. Toplady.      † Eben. Erskine.

so freely shed on one, may induce others to seek the same, and to follow in that path on which the light of God is shining, the blessing of God is resting; in which the love of God is known, and the peace of God is enjoyed: and if this be accomplished, in a greater or lesser degree, the keeping of a diary may be made the honoured means of good to many souls, and of glory to the God of their salvation.

Lord ! help my feeble hand to trace  
The tribute due to thee ;  
And let the Spirit of thy grace,  
Inscribe thy name on me.

Thus, while the records of thy praise  
In fairest letters shine,  
And heart and life their anthem raise,  
The glory shall be thine.

## WEEK II.

### FIRST DAY.

**"I, THE JEHOVAH: I HAVE ESTABLISHED MY COVENANT WITH THEM, TO GIVE THEM THE LAND OF THEIR PILGRIMAGE."—Ex. vi. 2 and 4.**

There is a path, pursued by few,  
A way, not pleasing to the view,  
A narrow, lonely road ;  
Through hidden snares and open foes,  
That path the Christian pilgrim goes,  
It leads to his abode.

But many a river flows between,  
And rocks and mountains intervene,  
And countries yet unknown ;  
And many a desert wild and rude,  
With thorns and briars thickly strewed,  
He travels through alone.

At times, the distant landscape, bright  
In varied beauty, meets the sight,  
And glistens in the beam ;

But soon involved in deeper shades,  
The scene, so fair in prospect, fades ;—  
Gone, like the morning dream !

Yet, here and there a spot appears,  
A little verdant spot, that cheers  
And animates the mind ;  
Shadow of better things to come,  
Faint type of that eternal home,  
He journies on to find.

And now, to ford the stream he bends,  
And now, the rocky steep ascends,  
A painful rugged way :  
While neither moon nor stars appear,  
And faint with toil, and fill'd with fear,  
He longs for break of day.

“ And is the Christian thus bereft ?  
In weakness and in darkness left,  
To labour, strive, and fight ?  
To breathe the deep and heavy sigh,  
The earnest, full, uplifted eye,  
To turn in vain for light ?

“ No: He who called him forth to tread  
The pilgrim path, hath richly shed  
His blood to mark the way;  
And He who sent him to the field,  
First gave his champion sword and shield,  
And armour for the fray.

“ Salvation’s helmet high he bears;  
His breast plate, faith and love, he wears;  
In righteousness complete;  
The dreary desert he must pass;  
But shoes of iron and of brass,  
Support and guard his feet.

“ Gird up thy strength, thou trembling heart;  
Nor let thy confidence depart;  
The thorns once form’d a crown,  
Which He who went this way before,  
Upon His sacred forehead bore,  
That thou might’st tread them down.

“ What, though the night succeed to day,  
Should this a traveller dismay,  
Who carries light within ?



Although thou canst not see, yet trust ;  
Walking by faith alone, the just  
Shall still the kingdom win.

“ Say to the fearful heart, ‘ Be strong,’  
However dark, however long  
Thy pilgrimage appear ;  
Thine every want shall be supplied,  
In every strait, a heavenly guide,  
Although unseen, be near.

“ He is the Lion and the Dove ;  
His Arm is Power, his Spirit, Love ;  
Thy strength and peace derive  
From him who puts thy foes to flight,  
And still preserves thee day and night ;  
Preserves thy soul alive.

“ He to the river says, ‘ Be dry ;’  
The stream divides, the waters fly,  
And leave the passage free ;  
The mountain sinks into a plain ;  
All that opposes him is vain ;  
And He hath chosen thee :

“ Not by thy wisdom, nor thy might,  
But, by his Spirit in the fight,  
Thine arm shall overcome ;  
In triumph reach the promis'd land,  
Weak as thou art ; for His right hand  
Shall bring thee safely home.

“ Then shalt thou in his presence rest ;  
Shalt hear his voice pronounce thee blest,  
From Him receive the crown.  
Sorrow and sighing fled away,  
Thy sun in that bright glorious day,  
Shall not again go down.

“ And, more than conqueror at last,  
Thy trouble and thy warfare past,  
Shall never come to mind.  
Thou shalt rejoice, O child of grace !  
And in the vision of His face,  
Thy recompense shalt find.

“ O Thou !—the Christian pilgrim's LORD !  
His portion and his high reward,  
Thou great supreme, I AM !

Lo ! cheer'd by thee, our songs we bring,  
And through the long night-season sing,  
‘ SALVATION TO THE LAMB.’ ”

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### SECOND DAY.

“ AND I LOOKED AND LO ! A LAMB STOOD ON MOUNT ZION, AND WITH HIM 144,000, &c. . . . AND THEY SANG AS IT WERE A NEW SONG.”—*Rev.* xiv. 1, 2, 3.

When this fair world, in its glory and in its beauty, first proceeded forth from the hands of its Creator, it is said “ the morning stars sang together, and all the sons of God shouted aloud for joy.” They praised the name of Jehovah, and sung the wonders of His creative power. But when man sinned—when the cloud came over his heaven, and the earth was cursed for his sake—from that period no song of the angels over earth is left on record, until age after age had passed away, and He appeared who had been long foretold, JESUS, the second Adam ; the LORD from heaven ; the day-spring from on high ; the morning

star of God's new creation ; the resurrection and the life ; " Emanuel," (God with us ;) —then we read " there was a multitude of the heavenly host praising God, and saying, ' Glory to God in the highest, and on earth peace ; good will toward men.' "

If God's good-will to man thus animates the songs, and fills the lips of the angelic host ; what should be the feelings of those who partake a grace the angels never knew ? —those whom the Son of God hath redeemed to himself with his own most precious blood ? True it is, they also owe to God a tribute of praise for their creation ; but more, far more, for that new display of his manifold wisdom, and unfathomable love which he has manifested in their redemption. Shall not this call forth " a new song ? "

Awake ! O redeemed soul, awake ! break forth into praise, with a song of thanksgiving, nor wait until the golden harp is put into thine hand. Is it not written,

“ They shall come to Zion with songs, and everlasting joy upon their heads?” &c.—*Isa.* xxxv. 10. Nay, more: it is written, “ *Ye are come* unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of the just made perfect, and to JESUS, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.” *Heb.* xii. 22, 23, 24.

Yes, holy Lord, while sojourning below,  
Thou art our joy, our glory, and our boast ;  
Nor other theme angelic voices know,  
Nor other anthem, heaven’s triumphant host :  
“ To Him who loved us,” will be all our song ;  
Who served on earth, that we might reign in  
heaven ;  
Who died—who lives: to Him all thanks belong ;  
To Him be everlasting glory given.

## THIRD DAY.

**“JESUS SAITH, HAVE I BEEN SO LONG TIME WITH YOU, AND YET HAST THOU NOT KNOWN ME?”—*John* xiv. 9.**

For how long a time, O believer, has Jesus been with thee?—for one year?—two, ten, twenty, forty? Dost thou yet know him? If thou dost, thou knowest him as God manifest in the flesh; knowest him as thy great atoning High Priest and Saviour; knowest him as thy light and thy salvation; knowest him as the strength of thy life, and thy portion for ever. But dost thou indeed know him?—so as to trust him for life and for death?—so as to cast thy soul upon him?—so as to commit into his hands thine interests for time and for eternity?—so as to love him with supreme affection?—so as to glory in his righteousness?—so as to serve him with willing and devoted spirit?—so as to thirst after and aim at conformity to his image and his will?—so as to desire to depart and to be with him?—dost thou thus

know him? O then, blessed, blessed art thou! flesh and blood hath not revealed it unto thee, but thy Father which is in heaven. Rejoice; and, with his servant of old, count all things but loss for “the excellency of the knowledge of Christ Jesus thy Lord.” Yet be not cast down if thou art not yet able to take this high standing. It was an *Apostle* to whom JESUS said, “have I been so *long time* with you, *yet* hast thou *not* known me?” Let the desire of thy soul be towards him and the remembrance of His Name, and in due time He will fulfil it.

Jesus! my Lord! in thee alone

Is all my hope, is all my plea:

Thy blood did once for me atone.

By faith thy righteousness becomes my own.

God sees my soul, I see my God in THEE.

## FOURTH DAY.

“BLESSED ARE THE PURE IN HEART, FOR THEY SHALL SEE GOD.”—*Matt.* v. 8.

“They shall see God.” The vision of God in glory constitutes the blessedness of heaven. There is however a sight of God, which it is the privilege of his people to enjoy even here upon the earth. They see Him who is invisible ; that is by faith ; and this privilege gives to them the earnest and foretaste of their heavenly inheritance. “The world seeth me no more,” said our blessed Lord. “but *ye see me.*” It is the property of faith to substantiate things unseen, and faith in Christ is sanctifying ; while, therefore, in the exercise of faith, the eye of the soul is directed to the invisible **JEHOVAH**, so it is also by faith fitted and qualified to behold him ; for faith purifies the heart, and none but the pure in heart can see God ; none but the pure in heart are capacitated to see him—to behold his glory—to com-



prehend his name—to rejoice in his perfections. Still there is a reciprocal action : for the sight of God is sanctifying. By this glorious vision, a corresponding, a holy effect will take place. It is in proportion as God is seen, and known, and loved, that the heart will become pure, and holy, and happy : it will, therefore, by this very vision, be rendered more and more capable of beholding his glory. Well, therefore, may the pure in heart be pronounced blessed ; for not only is their blessedness of the highest order—it is also for ever on the increase : for while the heart that sees God as he is, must be holy, the sight and knowledge of God is transforming ; and none can behold him without becoming like unto him—in the degree and measure of which their finite nature is capable. Thus it is, we receive of the fulness that is in Christ Jesus, and “ grace for grace.” Thus it is, “ beholding as in a glass the glory of the Lord, we are changed into the same image, from glory to glory.”

“ Beloved, now are we the sons of God :  
and it doth not yet appear what we shall be ;  
but we know that when he shall appear, we  
shall be like him ; for we shall see him as  
he is.”

I know thee now in part, the GOD of GRACE ;  
And live on earth by looking unto THEE ;  
My life in heaven will be with open face  
In THEE, the GOD of GLORY, Lord, to see.  
O help my soul to rest upon thy word ;  
That seeing THEE, I shall be like my Lord.

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## FIFTH DAY.

“ WHO IS THIS THAT COMETH FROM EDM, WITH DYED  
GARMENTS FROM BOZRAH ?—THIS THAT IS GLORIOUS IN  
HIS APPAREL, TRAVELLING IN THE GREATNESS OF HIS  
STRENGTH ? I THAT SPEAK IN RIGHTEOUSNESS, MIGHTY  
TO SAVE.”—*Isa. lxiii. 1.*

How beautiful the combination of power  
and pity—the union of majesty and grace—  
righteousness and salvation ! How cer-

tainly—how exquisitely does this passage set forth Him to whom it relates—in whom, and in whom alone, all perfections meet ! Well may it be asked, “ Who among the mighty can be compared with the LORD ? ” They may indeed be referred to by way of contrast, but not by way of comparison. The notion of power among the children of men is almost uniformly identified with disturbance or destruction, cruelty or oppression, and does therefore tend rather to awaken fear than to inspire confidence. Not so, the omnipotence of Christ—not so, the mighty power of our redeeming Saviour. Harken, O my soul, to the voice that speaks from heaven : for no man ever did, ever will, ever can, speak words like these : “ Who is this,” &c. ? “ I THAT SPEAK IN RIGHTEOUSNESS, MIGHTY TO SAVE.” Who is this that speaks ? Thy Creator and thy brother—thy God and thy Friend—thy King and thy Saviour—thy Judge and thy Deliverer. It is that great and glorious,

that gentle and gracious Being, who, reigning on the throne of heaven, stoops down to dwell with thee upon the earth. He it is who speaks: He says, "*It is I!*" and "Blessed are their ears that hear and know the joyful sound!"—their hearts will spring to meet and welcome it. Hail! thou! the just God, and the Saviour! I see, I know, and I bless thee: my darkness shall vanish in the rising of thy glory; my weakness shall repose on the arm of thy power; my destitution shall be swallowed up in the abounding of thy grace—in the fulness of thine all-sufficiency—my holy and ever-blessed LORD GOD.

By no external vision seen,  
Yet present to my mind,  
Is that strong arm on which I lean,  
And am in peace reclined.

## SIXTH DAY.

SALVATION UNTO THE LORD."—*Psa.* iii. 5; and *Prov.* xxi. 31.

Salvation! O Christian believer, hast thou ever weighed the full import of this word?—it is one of comprehensive meaning, and it is one that admits of very extensive and varied application. Of how many deliverances art thou daily the unconscious subject? What is the whole of thy life but a continual salvation? If thou art guided through the intricacies of this perplexing world, it is because the LORD GOD is thy Sun; if thou art preserved from the dangers and powers of darkness, it is because the LORD GOD is thy Shield; whether it relate to providence or grace, to matters of a temporal or spiritual nature; whether it be an event of time or the fixed portion of eternity; whether it be preservation or deliverance, it is of the LORD; to him, therefore, ascribe with a humble, a thankful, and a confiding heart, thy salvation. Thy safety is not in

thine own foresight, but in the Divine Omniscience ; not in thine own right-hand, but in the Omnipotent Arm of JEHOVAH. *Ps.* xliv. 3.

Take one more thought with thee in connection with this subject. It is written that Jesus “ is able to save to the uttermost all who come unto God by him, seeing he ever liveth to make intercession for them ;” thy salvation is through the intercession and advocacy of the Lord Jesus ; and this is founded upon his sacrifice. As thy High Priest and Redeemer, he hath power with God, for the Father heareth Him always ; and in Him the kingly and priestly office are united ; he is a Priest upon his Throne ;—all other thrones, dominions, principalities, and powers, being made subject unto Him. Behold therefore the greatness of thy salvation ! “ If God be for us, who can be against us ?” O Lord ! JEHOVAH of hosts ! blessed is every one who trusteth in thee. *Matt.* xxviii. 18. *Zech.* vi. 13, and ix. 9. *Ps.* lxxxiv. 12.

Let thine heart and anthems raise him,  
Tribute fast as moments rise ;  
Never canst thou duly praise him,  
Till thou praise him in the skies.

O ! the high, high exaltation,  
Of the great Redeemer's throne !  
O ! the deep, deep adoration,  
Due to Him, and Him alone !

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SEVENTH DAY.

“MY MEDITATION OF HIM SHALL BE SWEET.”—

*Psalms civ. 34.*

Happy are they to whom the thoughts of God are sweet ! and it may be said, they are also happy who are enabled to *meditate* upon God. By meditation, the thoughts are brought into a regular train, are set in order, concentrated, fixed. They are happy who love to think or meditate upon God, because, such persons are in a state of grace, favour,

and acceptance with God, as it is expressed in *Eph.* i. 17. *Rom.* v. 1., &c. Their understandings have been enlightened with the knowledge of God ; for those who are ignorant of his Name and Nature cannot meditate upon him ; the heart must also be filled with his love, for none but those who love God, will ever think of him with delight. There must be peace of conscience, for no thoughts of God can be sweet to the guilty ; and if so, there must be a knowledge of Christ ; for peace of conscience can only proceed from the sprinkling of his cleansing blood ; and this being applied by the Holy Ghost, there must be a knowledge of that Spirit in his gracious work and offices ; to such persons it may well be sweet to meditate upon God.

Lord Jesus ! shed down upon me, and yet more abundantly, that blessed Spirit ; who by revealing God to my soul, shall draw the desires of my soul toward God ; and help me so to apprehend the love of the Father, *my* Father, the grace of Christ, my



Redeemer, and the witness of the Spirit, my Teacher, Sanctifier and Comforter, that my meditation of God may be ever sweet.

My meditation shall of Thee be sweet ;  
And, while I have my being, I will lift  
My heart in praise, and lay it at thy feet,  
And thou wilt hallow and accept the gift.  
With life's last breath, my voice to thee I raise ;  
With life's last pulse, my heart shall beat thy praise.

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## WEEK III.

### FIRST DAY.

**“A RIVER, THE STREAMS WHEREOF SHALL MAKE GLAD  
THE CITY OF GOD.”—*Psalm* xlv. 4.**

**Come, O my soul ! and for a while retreat  
From this poor world, and raise thy thoughts  
on high :**

**Come and bow down before JEHOVAH's feet,  
And lift to him the supplicating eye ;  
And watch till thou his beaming glory see  
Shine from above the Cherubim on thee.**

**This is the hour of worship and of peace ;  
The season of refreshment and of rest ;—  
Thine hour of liberty, and sweet release  
From tumult and confusion—season blest !—  
For blest above all seasons must that be  
In which thy GOD holds fellowship with thee.**

**Come, O my soul ! for here the living stream  
Is bearing silently its blessed wave ;  
Here, while rejoicing in Emmanuel's beam,  
Thou mayest freely drink, and freely lave ;**

And thus renew thy strength, until thou see  
Fair Salem's gates thrown wide to welcome thee.

Upon her golden palaces abides

The LORD JEHOVAH's everlasting light ;  
While through her groves perpetually glides

The river of ineffable delight :

And there, my soul, thine eyes shall surely see  
That heaven of which GOD gives the pledge to  
thee.

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## SECOND DAY.

“PRAY WITHOUT CEASING.”—1 *Thess.* v. 17.

O most imperative duty! O most invaluable privilege! What enlightened mind, what awakened heart, but must so esteem it? What Christians, possessing a due sense of their power, their weakness, their duties, their responsibility, their dangers, their obligation, the mysterious, yet certain connection between the workings of time and the destinies of eternity; who that con-

sider these things, but must fervently desire to have their heart continually lifted up to God in supplication for grace, for guidance, for strength ; or, in other words, for the presence, the never-ceasing operative energy of the Holy Ghost upon their own souls ; to work in them both to will and to do, to desire and to fulfil all His good pleasure ? Again, who that looks upon the scene around him, the world—in its material frame, so beautiful, yet subjected to mutation, and dissolution ; while in its moral character, it is so deteriorated and convulsed by opposing principles, being the very theatre of disorder, confusion, anarchy, and misrule ; the multitude of its inhabitants absorbed in the perishing vanities of the moment, willfully ignorant or sinfully neglectful of all that is holy, immortal, glorious and blessed ; and at the same time possessing souls that can never cease to exist ; with capacities for enjoyment or suffering, intense and indestructible ; who that turns the thought and

ponders upon the present state of this world, but must for *others*, “pray without ceasing?” The question can never be, “Where shall I find matter for prayer?”—but, with what shall I begin? and where shall I end?

“Thy kingdom come”——.

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Gracious Father! now,  
Now in the richness of thy mercy bow :  
Say to Jerusalem “Awake, awake!”  
The chains of ignorance and error break ;  
Throughout the world make thy salvation known,  
And send a spirit of repentance down ;  
And faith, and hope, and love, and joy, and peace :  
And bid the tyranny of Satan cease.  
Bring on the kingdom of thy blessed Son,  
And, as in heaven, on earth “*thy will be done.*”

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## THIRD DAY.

“COME UNTO ME, ALL YE THAT ARE WEARY AND HEAVY LADEN, AND I WILL GIVE YOU REST.”—*Matt. xi. 28.*

How free and extensive the invitation!—how full the promise! But who is the speaker? Are his words the words of faithfulness and truth?—and is he able to accomplish that which he hath spoken? God himself is the speaker—God in Christ—the God of truth, and Almighty. And thou hast heard His voice, O believer!—and thou hast obeyed his call, and thou hast found his promises fulfilled to thee. Why, then, is thine heart troubled?—and why that earnest breathing, “O that I had wings like a dove; for then would I fly away, and be at rest!” And whither wouldst thou fly? Pause a little, and reflect. There is a rest enjoyed only in heaven; and this is thine by promise. There is a rest suited to thy state on earth; and this is thine in possession. Shall impatience for the one lead to forgetful-

## THOUGHTS FOR THE DAY.

ss of the other? Think of what Jesus  
s already done for thee; and receive it as  
e earnest of good yet to come, and equally  
re: "*I will give you rest.*" "Thou hast  
st in the truth:" (this the infidel knows  
ot)—rest in thy conscience: (this the unbe-  
ever has not)—rest in the unchangeable,  
nmeasurable, eternal love of God: (this the  
tranger to Christ enjoys not). "Bless the  
Lord, O my soul, and forget not all his  
benefits." His arm surrounds thee by day;  
his wing overshadows thee by night; rest  
in his watchful care—rest in his sovereign  
will—rest in his promises, for they are thine  
own. He hath done great things for thee;  
but thou shalt see greater things than these.  
While faith looks forward to the glories of  
heaven, let patience endure the warfare on  
earth: and, until it be accomplished, rest  
in the assurance that "all things work to-  
gether for good to them who love God—to  
them who are the called according to his  
purpose."

Then, Christian, bear “a little while”  
The labours of the way;  
Your Saviour Lord’s approving smile  
Will all your toil repay.

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## FOURTH DAY.

“BEHOLD! WE COME TO THEE; FOR THOU ART THE  
LORD OUR GOD.”—*Jer. iii. xxii.*

Behold! we come to thee!—to thee our God and Father—to thee our God in covenant—to thee our God in Christ. We come to thee for pardon and for peace; to thee for guidance and protection, to thee for help and deliverance, to thee for life and salvation; to thee for all we need for time and for eternity. In all the varied circumstances of life, and the different feelings they induce, we come to thee; in all the changes of our Christian walk and warfare, behold! we come to thee!

When first we are awakened to a sense of sin and danger, we bow before thee



with mingled emotions of hope and fear; as we apprehend more fully thy truth and thy mercy, as love and hope are kindled, and child-like confidence is created, in the spirit of adoption, and with filial affiance, we look up to thee. Under the pressure of external trial, or the exercises of internal conflict, amidst perplexities, anxieties, uncertainties; when the clouds are still gathering after rain, and all is dark and lowering, "weary and heavy laden," we come to thee for shelter, for safety and for rest. When the world shall avert from us its altered aspect; when friends and health and heart and flesh shall fail us, bereaved and sorrowful, fainting and disquieted in spirit, we turn to thee; we look to thee for strength and consolation, for solace and support; to thee, the ever living JEHOVAH, our unchangeable immutable God, the Portion and Comforter of thy believing people. And O! in that last, last solemn hour, when all nature is dissolving, and the departing spirit is about

to enter on its untried and eternal state,—O then! in the full assurance of faith and of hope and of understanding,—then, amid the beams of an opening and unclouded heaven,—then, in the humble but joyful anticipation of the immediate fruition of thy glory,—then, to commit ourselves unhesitatingly to the arms of thy faithfulness and love, saying  
“ Behold! behold! WE COME UNTO THEE,  
FOR THOU ART THE LORD OUR GOD.”

From all without, and all within,  
From all that's felt, and all that's fear'd,  
To Him I look who bore my sin,  
Whose love hath oft my spirit cheer'd :  
From self, the world, and all I see,  
JESUS, my LORD, I turn to THEE.

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## FIFTH DAY.

“AS ONE WHOM HIS MOTHER COMFORTETH, SO WILL I COMFORT YOU, AND YE SHALL BE COMFORTED IN JERUSALEM.”—*Isa.* lxi. 13.

A mother's tenderness and sympathy—how soothing and how sweet!—a mother's eye!—a mother's voice!—the safe and peaceful home of a mother's encircling arm!—her gentle, yet most strong affection!

GOD, in his bounty, may provide for us many and dear companions; he may, in his great kindness, bless us with loved and valued friends: but no companion, no friend, can ever supply the place of a mother, when that mother has a parent's heart. With her there is no feeling of jealous emulation, for the interest of her child is her own:—between these there can be no competition; for the glory of her child is her praise and her crown. Her bosom is the secret cabinet to which is confided, and in which is faithfully locked up, every joy and every sorrow;

every hope and every fear; committed to its charge by the unsuspecting and ingenuous confidence of unbetrayed affection. Whose love—whose yearning tenderness—whose faithfulness—like hers? There is no parallel—there is none that can equal it: yet, there is One that *exceeds* it—it is the love of Him who created it—of Him who formed that parent's heart, and kindled within it a spark of his own most pure, most strong, most exquisite affection. Yes; no mother's tenderness can equal His. He is the fountain spring of every holy emotion: and toward the people of his care he combines and sustains every near and hallowed relation: Father, Mother, Brother, Protector, Companion, Friend.

Believer, think not that thou art left to wander as a stranger in a strange and foreign land—bereaved—desolate—forsaken. “Ye are come,” says the apostle, “unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the church of the first-

born, to God, to Jesus," &c. Ye are come (that is, by faith); and there is an eye, an arm, unseen, for ever above and around thee; there is a voice,—O! may it now speak to thine heart! and it will awaken feelings more full, more deep, more soft, and yet more permanent, than any that have answered to the accents of thine earthly parent; and thou shalt know, in the repose and blessedness of thy happy, humble, and satisfied mind, that His Love surpasses all other—even His, who says to thee, by the mouth of his holy prophet, "As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem."

O! Sinner! little dost thou know

The tenderness of love,

With which that Eye is fixed on thee,

Now looking from above.

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## SIXTH DAY.

"GOD IS LOVE."—1 *John* iv. 16.

How beautiful!—how attractive!—how blessed!—the Name of Him, who is Lord of heaven and earth! The great, the supreme, eternal God is Love. Almighty in power, infinite in wisdom, immutable in truth. His goodness is illimitable; His righteousness is indefectible; His holiness is unsullied: and yet, it is not written God is Power; God is Holiness; God is Justice, &c.; but, it is written—"GOD IS LOVE."

Love is the bond of perfectness;—love is the centre in which all the attributes of God harmonize and meet: it is (so to speak) the uniting principle; yet, it is, also, expansive; it is that attribute which has set in exercise every other, for the salvation of lost, perishing man:—were it not for love, holiness would withdraw from him, justice condemn him, and power destroy him:—but love melts into compassion toward him; love

comes down from heaven to save him ; love stretches forth the arms of mercy to receive him. It was the love of the Father, that sent forth the Son : for “ God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish,” &c. It was the love of Christ that bound Him to the cross, and led him there to pour out his soul unto death. “ He loved us, and gave himself for us.” It is the love of the Spirit that brings him down to sanctify the sinner’s soul, and to write upon the tablets of his heart that law which Adam broke : for the love of God is shed abroad in the heart by the Holy Ghost ; “ the fruit of the Spirit is love,” &c. “ Love is the fulfilling of the law : and he that dwelleth in LOVE, dwelleth in GOD, and GOD in him.”

The bright perfections of His Name

He only can reveal ;

The lips that may His grace proclaim,

His Spirit must unseal ;

And Oh ! when written on the cross  
That name of " LOVE " I see ;  
What once was gain, I count as dross  
For HIM who died for me.

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## SEVENTH DAY.

" AND THIS, YET ONCE MORE, SIGNIFIETH THE REMOVING OF THOSE THINGS THAT ARE SHAKEN, AS OF THINGS THAT ARE MADE ; THAT THOSE THINGS WHICH CANNOT BE SHAKEN, MAY REMAIN."—*Heb. xii. 27.*

What are those things which cannot be shaken ? Certainly not things material ; for these are all subject to change, to decay, to dissolution. The Jewish polity and priesthood have all passed away. This world and its elements are subjected to ceaseless mutation. All that pertains to this present life is shadowy and evanescent. The " kingdom that cannot be moved," and " the things that cannot be shaken," must therefore relate to God and Christ, to things heavenly and



spiritual ;—to things unseen by the natural eye ;—to the imperishable soul ;—to principles and their results. The Scriptures speak of a *faith* which, though tried with fire, shall shine as gold ; and be found unto praise, and honour, and glory, in the day of Christ (1 *Pet.* i. 7.) ; they make mention of a *love* that never faileth (1 *Cor.* xiii.) ; of a *meekness*, which is an incorruptible ornament, and in the sight of God of great price (1 *Pet.* iii. 4) ; of an *obedience* which makes manifest that he who renders it has built upon the Rock of Ages. “ He that doeth the will of God, abideth for ever.”

The *truth* of God cannot be shaken : it is as immutable as his nature. And they who are born of that incorruptible seed, have in them a principle which shall live, flourish, and remain, when this earth and the material heavens are no more. The *love* of God is everlasting ; and his *mercy* endureth to endless ages ; his “ *salvation* is for ever,” and “ his *righteousness* shall not be abolished.”—

Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not." "Hearken ye; hearken unto me; and eat ye *good*; and your souls shall delight themselves in the *abundance* of their satisfaction; incline your ear, and come unto me; hear, and your souls shall live, and I will make an everlasting covenant with you;" the sure, stedfast, enduring, faithful, immutable mercies of David;" yea, of David's LORD;—mercies lasting as eternity.

Thou child of the Highest, thy home is the skies;  
Where Jesus is risen, he bids thee arise,

And dwell in affection above :

And, till thou shalt joy in the joy of thy Lord,  
Rest thou in JEHOVAH's immutable word—

JEHOVAH's immutable love.

## WEEK IV.

### FIRST DAY.

**“NOW FAITH IS THE SUBSTANCE OF THINGS HOPED FOR ; THE EVIDENCE OF THINGS NOT SEEN.”—*Heb. xi. 1.***

Blind, weak, and restless, man, by nature, knows  
Nor heavenly light, nor freedom, nor repose.  
The feeble glimmering of reason's ray,  
Serves but to shew him he has lost his way.  
His all embarked on life's uncertain sea ;  
At random driven on and tempest-tost ;  
The fragile vessel must for ever be,  
Without a compass or a pilot, lost.  
A tide of sorrow bears him to the grave,  
Nor has he power to repel the wave,  
Breaking with mighty force upon that shore  
Where the frail bark, once cast, its freight is  
seen no more.

Amidst the elemental storm  
Behold, an angel form !

She comes—but not with meteor light ;  
She speaks—but not with syren voice :  
    Her counsel sets the wanderer right,  
    And leads him to rejoice.

While peacefully the vessel glides along,  
Her's is the harp, and her's the song ;  
    And when the winds prevail,  
    When the deep waters roll,  
She holds the helm—she furls the sail  
And casts the anchor out to stay the soul.

She bids the watchful mariner descry  
Dangers unnoticed by the careless eye ;  
'Mid rocks and quicksands then in safety steers  
His doubtful way, and still his spirit cheers,  
And with fresh energy inspires his breast ;  
Through adverse currents of contending force,  
Directs his steady, his unerring course,  
Until in peace he gain the haven of his rest.

For she hath visited that world unknown ;  
That world, from reason's sight concealed,  
Is to the eye of Faith revealed ;—  
Its wonders are discerned by Faith alone.

For she hath scaled its awful height,  
And tasted of its pleasures ;  
Her wings expanding with delight  
To scan its boundless treasures :

And she can sing of what no eye hath seen,  
Nor ear hath heard, where thought hath never  
been ;  
Save that " GREAT SPIRIT," that AL-  
MIGHTY MIND,  
In splendour inaccessible enshrined ;  
Who was, and is, and will for ever be  
Throned in the praises of eternity.

Reader !—wouldst thou behold that land so  
fair ?  
Wouldst thou secure a happy entrance there ?  
Incline thine ear to what the vision saith ;  
The record of eternal truth receive ;  
In HIM of whom it testifies—believe ;  
For GOD has said,  
" THE JUST SHALL LIVE BY FAITH".

## SECOND DAY.

“FIGHT THE GOOD FIGHT OF FAITH, LAY HOLD ON ETERNAL LIFE.”—1 *Tim.* vi. 12.

The Christian life is a life of active effort. Every figure by which it is illustrated in the Scriptures implies persevering exertion. “Let us labour.” *Heb.* iv. 11. “Let us run,” &c. *Heb.* xii. 1. “Strive to enter in.” *Luke* xiii. 24. “War a good warfare.” 1 *Tim.* i. 18. “Fight the good fight of faith.” Whatever may be the situation or circumstances of the Christian as to externals, —whether he be called to active service or passive endurance, the graces of the Spirit must always be in exercise, “That he may be able to stand in the evil day; and having done all, to stand,” he must have on “the whole armour of God.” And what is this heavenly panoply? It is to be strong in the grace that is in Christ Jesus—it is to be clothed with his Spirit—it is to be complete in him, “of whose fulness we receive, and

grace for grace." Hence we are bid to be strong in the LORD, and in the power of HIS might: for the bright constellation of Christian graces, enumerated *Eph. vi.*, are not the work of man. Go forth then, O Christian believer, in a simple dependance on the grace of Christ; look to Jesus, the author and perfecter of faith. Put on Christ, and thou art armed; lay hold of Christ, and thou hast "hold on eternal life." Christ is thy life: and, laying hold of him, his strength shall be perfected in thy weakness, and thou shalt be brought off more than conqueror through him; "not by [mortal] might, nor by [human] power; but by my Spirit, saith the LORD OF HOSTS."\*

It is remarkable, that in *Eph. vi. 14*, the breastplate is designated "righteousness." It is called, in *1 Thess. v. 8*, "the breastplate of faith and love." The expression differs, but the armour is the same. In the former passage the apostle had been speak-

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\* Zech. iv. 6.

ing of principalities and powers ; of wicked spirits in high places ; and, to repel *these*, he must have on that glorious and perfect righteousness, which is invulnerable—the *righteousness of God*, which is unto all and upon all them that believe. Now, this is received and put on by *faith*, and the faith that justifies, is a faith that “worketh by love:” and he who may thus, undaunted and unmoved, stand the onset of every spiritual adversary, will also be found exemplifying before men, that spirit which thinketh and worketh no evil—that “love which is the fulfilling of the law,” that “charity which never faileth.”

Walk in this light, and thou shalt never fall :

Rising in darkness, He will on thee shine.

Go, in his strength, and thou shalt conquer all ;

And tread beneath thy feet His foes and thine.

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## THIRD DAY.

**“ FEAR NOT, I AM THY SHIELD, AND THINE EXCEEDING GREAT REWARD.”—Gen. xv. 1.**

Blessed words! For well may they be termed so; whether considered in reference to the speaker, the assurance given, or the person addressed. “I am thy shield”—I, the great I AM—the LORD JEHOVAH—the Lord JESUS CHRIST. First, the Saviour, and then the Portion, of his believing people. “I am thy shield” from the curse of the law; for Christ was made a curse for us; (*Gal. iii. 13*) from that wrath and condemnation which is hanging over the guilty; (*John iii. 36. Ps. cxxv. 2; Ps. v. 12*); from the sorrows of death; (*John xi. 26.*) from the power of the second death (*Rev. ii. 11.*) For life, for death, in time and in eternity, in every possible situation and circumstance, to be encompassed round, guarded and shielded by the omnipresence and omnipotence of God! what a mighty, what an impenetrable de-

fence is this ! Well may these words be introduced with “ Fear not ;” for what has he to fear, who is encircled with the presence and favour of the Almighty ? Behold ! then, O Christian ! the greatness of thy salvation ; the “ unsearchable riches of thy portion and recompense !—thine exceeding great reward !—and to which the faith of Abraham was directed to have respect, as was afterwards also that of Moses (*see Heb. xi. 26*) ; for, this gracious assurance given to Abraham, the father of the faithful, belongs equally to every one who treads in the steps of Abraham—every believer in the Lord Jesus Christ—every one who “ sees His day, and is glad.” . . . . O, wonderful expression ! O, rich reward of grace !—surpassing man’s highest anticipation !—surmounting his loftiest conception ! “ JEHOVAH Himself,” saith my soul, “ is my portion—my inexhaustible, exceeding and eternal great reward !”

My sun ! my shield ! my glory ! my defence !  
Is Truth ! Grace ! Holiness ! Omnipotence !—  
Where'er I am, THOU dost my path surround,  
And every place to me is holy ground.

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#### FOURTH DAY.

“AND NOT ONLY SO (NOT ONLY REJOICE, &C.): BUT WE GLORY IN TRIBULATION ALSO; KNOWING THAT TRIBULATION WORKETH PATIENCE; AND PATIENCE, EXPERIENCE; AND EXPERIENCE, HOPE; AND HOPE MAKETH NOT ASHAMED, BECAUSE THE LOVE OF GOD IS SHED ABROAD IN OUR HEARTS,” &C.—*Rom. v. 3, 4.*

True faith being grounded on a revelation of the truth of God, has its basis in knowledge : yet there is a knowledge which arises *from* faith. That which God hath spoken, we believe; and believing, we *know*, or feel assured of it accordingly. We *know*, says the apostle, that all things work together for good to them who love God.” And so here, “*knowing* that tribulation (in itself an evil) worketh patience, a good and excellent

grace, issuing in eternal glory; and in the hope and prospect of that glory, the apostle did, as it were before-hand, catch a beam of its light, and a glow of its fire. “We glory in tribulation; knowing that tribulation worketh patience; and patience, experience; and experience hope.” The apostle had spoken, in the preceding verse, of rejoicing in hope of the glory of God. He speaks, in the verse that follows, of a hope that is the result of experience and patience. In the first instance, hope is considered in immediate relation to its object, eternal glory; the crown of glory; the vision, and consequent reflection, of that glory which, in the face of Jesus Christ, shall shine upon all his redeemed in heaven—the glory of God! And this hope, although it springs from faith, is coeval with it: that which faith beholds, hope anticipates. Hope, in the third and fourth verses, is mentioned in connection with its growth and confirmation, from an experimental acquaintance with the sustaining

power of God, the comfort of his Spirit, and the enjoyment of his love; shed abroad (poured abundantly) into the heart of the exercised and tried believer; thus enabled not only to rejoice, but also to “glory in tribulation.” This hope (*Heb. vi. 11*) is associated with activity in the service of God; springing from love to his name: and in this every believer is exhorted to “shew the same diligence, to the full assurance of hope unto the end.”

LOVE is thy NAME.—My Father, in that day

· Weigh not the services I render thee :

From all I bring, O turn thine eyes away :

Think on thy NAME, and then—remember me.

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## FIFTH DAY.

“NAY; IN ALL THESE THINGS, WE ARE MORE THAN CONQUERORS, THROUGH HIM THAT LOVED US.”—*Rom. viii. 37.*

To be more than conquerors!—can this be possible? It is not only possible, but certain: yet, how it is so, must be, and will continue, a paradox to numbers: the world can never understand it; to those, and those only, who know the love of Christ, the solution will be easy. They who gain strength by every conflict—they who become the richer by every privation—who have, as tribulations abound, consolations far more abounding—assured of victory, they have not need to wait the issue, before they take up the language of triumphant rejoicing: “They shall come to Zion with songs, and everlasting joy upon their heads.” They *are* more than conquerors; yea, far more: for they joy, they glory, not in what they gain—not in that higher state to which they are raised by every successive and successful conflict

—not in their assured and final triumph—not in that kingdom to which they are destined ; where they shall exchange the helmet for the crown, the sword for the palm-branch, the shield for the harp, and their armour of defence for the raiment of light ; but in this they glory—this is their more than victory ; namely, the possession, the enjoyment, of that love which is to them more than riches and honour, sceptre and kingdom, triumph and crown ; that love, which constitutes the felicity of heaven, in which they have the foretaste of heaven here below ; that love, which is the life of their hopes and the gladness of their joy—“ the love of God, which is in Christ Jesus their Lord.”

In the thick darkness, I am blest with light ;

THOU art my light ; thy glory beams on me.  
Looking to thee, I triumph while I fight ;

In THEE I triumph ; I rejoice in THEE :  
In this dark world of sorrow, joy is mine—  
Joy inexpressible, and peace divine.

## SIXTH DAY.

**"THE SPIRIT OF LIFE WAS IN THE WHEELS. AND UPON THE LIKENESS OF THE THRONE, WAS THE LIKENESS OF THE APPEARANCE OF A MAN; AND THE GLORY THAT WAS AROUND HIM WAS AS THE APPEARANCE OF THE BOW IN THE CLOUD, AND IT WAS THE APPEARANCE OF THE LIKENESS OF THE GLORY OF JEHOVAH."**—*Ezek. i. 20. 26, 28.*

Amidst the obscurity of this world's tempest, the trial of its successive changes, and the strife and clamour of its opposing principles; most cheering, most consolatory is it to the heart of the Christian, to know that the reins of universal government are in the hands of his Redeemer and his Lord.

In one of the grandest symbolical visions ever exhibited to the eye of man, Ezekiel was taught the same blessed truth with which, in a later age, Jesus strengthened the hearts of his disciples, when he was about to withdraw himself from their immediate vision, to take his seat in glory:—"All power is given to me in heaven and in



earth." All power is his, as One with the Father; all power is *given* to him as Son of the Father, and Mediatorial King. There is one delightful view of this glorious subject, which should never be lost sight of, namely, the design and purpose of the Father in thus committing to Christ the sceptre of universal empire: it is the salvation of his people. "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." "Let this people rejoice, for their Saviour is JEHOVAH; and JEHOVAH is their SAVIOUR." His wisdom is infinite, who shall frustrate his designs? His power is almighty, who shall oppose his will? His love is immutable and everlasting, who shall turn it aside? His purpose and design is the salvation of his people; for this he rules, and for this he reigns: and, while all created agency obeys the volitions of his own living and eternal Spirit, his servants may calmly pass through all the vicissitudes of this mutable and troubled

scene; and undisturbed either by the evil designs of the wicked, or the mistakes of the good, O! may I learn in the school of the apostle to look equally upon them all; and with him, addressing the friends of my heart and the companions of my way, let me say to them, in the confidence of faith, "I know that all these things shall turn to" your, and to "my salvation, through" our mutual "prayer, and the supply of the Spirit of Christ."

In joy, to Thee my songs arise;  
In grief, on Thee my soul relies;  
And every change my spirit knows,  
But fixes firmer my repose.

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#### SEVENTH DAY.

"REST IN THE LORD."—*Ps. xxxvii.*

Rest—in the truth of God—in the love of God—in the will of God. 1st. Rest in the truth of God. This is opposed to ignorance and infidelity; it therefore includes know-

ledge and faith. It is the affiancing of an enlightened understanding in that revelation of his name and perfections, which it has pleased Almighty God to impart to us in his Holy Word. It is the knowledge of the triune JEHOVAH ;—a knowledge convincing, experimental, and satisfactory; for he that believeth, “ hath the witness in himself.” It is a knowledge productive of faith—“ in whom ye also *trusted*, after ye heard the word of truth, the gospel of your salvation :” —the mind receiving the truth, believes; and, believing, has rest. 2ndly, There is rest in the love of God. The God of truth is also the God of love: and when the eyes of the understanding are enlightened to know his name and behold his perfections, as they shine forth in the face of JESUS CHRIST; that blessed Spirit, whose office it is to guide the soul into all truth, reveals also the love of God, and “ sheds it abroad in the heart.” *Rom. v.* The love of GOD in CHRIST JESUS, kindles and fixes the af-

fections : “ we love him who first loved us.” The heart is won, and cleaves to him who is the supreme good—the portion of the soul—the source and centre of its everlasting blessedness : it has rest in the love of God. 3rdly, Also, in his will. This must be the natural and legitimate result of an enlightened mind and sanctified affections. Surely, if I know the true God in all his glorious attributes, and see these harmonizing in love to me—a love incomprehensible, immeasurable and eternal—O ! it is not merely a duty, it is my high happiness, to have my will absorbed and swallowed up in His !

Here let my spirit rest ;  
Nor fear to be confounded :  
In peace, in safety ; guarded, blest ;  
As with a shield surrounded ;  
By GOD’s eternal love.

## WEEK V.

### FIRST DAY.

**“RETURN UNTO THY REST O MY SOUL, FOR THE LORD  
HATH DEALT BOUNTIFULLY WITH THEE.”—*Ps. cxvi. 7.***

As at the fall of night,  
The bird in haste returning ;  
And, wearied with its flight,  
Its cradled home discerning ;  
There folds its wing, and hides its head,  
And nestles in its leafy bed :

As by the parent dam,  
(Kind Nature's voice obeying),  
The little suckling lamb,  
Its feeble form is laying ;  
Enjoying all the good it knows—  
Its pleasant food, and calm repose ;

As on the mother's breast,  
Safe in her watchful keeping ;  
And softly hush'd to rest,  
The infant child is sleeping ;  
Without a care, without a fear,  
Without a thought of danger near :

So, in the secret place  
Of thy blest presence hiding ;  
And in thy truth and grace  
My Saviour Lord, confiding ;  
Thy power, thy mercy, circling me,  
I safely, sweetly, rest in THEE.

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## SECOND DAY.

“ THE LORD JESUS CHRIST BE WITH THY SPIRIT.”

2 Tim. iv. 22.

The Lord Jesus be with thee—in the light  
of his truth—in the riches of his grace—in  
the comfort of his love—in the blessedness  
of his peace. May it be thine to have com-

munion and fellowship with the Father of mercies, and the Son of his love : and thou wilt not have to envy those who are, in the world's estimation, the great, the wise, or the mighty. It is the apostle's closing wish for his beloved Timothy : with this he winds up his epistle, as the sum of all that could be needed or desired—all that would assure to him heaven in its dawn and earnest upon earth, with its perfection and blessedness hereafter.

Reader ! whoever thou art, or whatever may be thy state or circumstances, here is that one treasure, which can alone enrich thee for time and for eternity : and without which, thou art less than nothing, and worse than nothing, though the whole world were thine, and at thy disposal. (*Mark* viii. 36.) Riches may be thine, and health, and the world's adulation, and power, and pomp, and all that the mind of man is naturally grasping after ;—but, canst thou lay thine hand on one of all these thy possessions, one

small portion, and say, “ It is mine own for ever ?” Where is then thy joy ?—suspended on a tenure more brittle, more attenuated, than a spider’s web ! Yet, were it even so, that thou couldest say, not of one fraction only, but of the whole, “ All is mine own, and mine for ever ; yet, even then, possessing all, grasping all, in the midst of all, thou wouldest be poor, and wretched, and miserable, and blind, and naked, unless with all —“ the Lord Jesus Christ,” also, “ be with thy spirit.”

Thou hidden treasure of the human heart ;  
(Without thee, human hearts are poor indeed !)  
Thy gracious presence to my soul impart,  
And let thy love supply my every need :  
And, while I live upon that boundless store,  
Live Thou in me, and reign for evermore.

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## THIRD DAY.

"AND HE SAID ' MY PRESENCE SHALL GO WITH THEE, AND I WILL GIVE THEE REST.' "—*Ex. xxxiii. 14.*

Reader ! hast thou ever weighed the full import of this precious promise ?—Hast thou ever considered the glory and the blessedness therein assured, not to Moses only, but to all who, by a living faith in Him who spake it, lay hold of it, and make the blessing their own ? Thou art a traveller, a stranger, and a pilgrim here : for, on this side heaven, thou hast no abiding city. The world, through which thou art passing, is one of change, uncertainty, danger, and finally, of dissolution : but thou wilt never cease to be. The mode of thine existence may be changed ; and thou mayest be removed from this sphere to another ; but thou wilt still continue a living, conscious being, throughout interminable ages ! O, then, of what infinite moment must it be to thee to be assured, that this duration shall

be one, not of woe, but of happiness—not of degradation, but of glory. To the servant of God, to the believer in Christ (for the God of the Old Testament is also the God of the New), this assurance is given; more strongly given it cannot be, than in those powerful and encouraging words: “My presence shall go with thee, and I will give thee rest.” For the presence of God is **HIMSELF**, and His rest is glory (see *Isa. xi. 10, margin*). **GOD IS EVERY WHERE: HIS PRESENCE FILLS THE UNIVERSE.** “If I ascend up to heaven,” says the psalmist, “thou art there; if I make my bed in hell, behold! Thou!—Thou art there.” It is not, therefore, the essential or universal presence of God that is here signified; for, in this respect, no one can go where God is not. It is his enlightening, strengthening, comforting, reviving, sanctifying, and gracious presence;—it is the manifestation of his presence, in a way of mercy, favour, guidance, grace and blessing that is here promised;—

it is, in fact, the Father of mercies and the God of all consolation, the Saviour and Redeemer of man, and the Holy and sanctifying Spirit, entering into covenant with the human soul, and ennobling it with the highest dignity, and enriching it with the greatest treasure of which it can ever be made partaker; and raising it to a state of fellowship and communion with the God of grace here, and the God of glory hereafter. Amen. Even so, Lord Jesus. Be it unto thy servant according to thy word.

“Come unto me, all ye that travail and are heavy laden, and I will give you rest.”

In heaven, whom have I but thee?

Within whose presence heaven lives:

Nor has this earth a joy for me,

Without the joy thy presence gives.

## FOURTH DAY.

**"LORD! THOU HAST BEEN OUR DWELLING PLACE IN ALL GENERATIONS."**—*Ps. xc. 1.*

**"HE THAT DWELLETH IN THE SECRET PLACE OF THE MOST HIGH, SHALL ABIDE UNDER THE SHADOW OF THE ALMIGHTY."**—*Ps. xci. 1.*

In the first of these passages, the words spoken have reference to God, as the God of providence. There is an expression used by the Apostle Paul to the same purport (*Acts xvii. 28*): "In him we live and move, and have our being." Throughout the whole of this psalm, the state of man as a sinner, (through his connection with the first Adam, exposed to the displeasure of the Almighty, and subjected to trouble, decay, and dissolution), is affectingly and strikingly portrayed; and the solemn reflections to which these convictions naturally lead, are spread before God in fervent supplications for mercy. In the following Psalm, the Lord God is said to be the dwelling-place of his people in a far higher and more glorious sense (*see*

*Ps. xci. 1, 9, 10*). Here the state of the believer—he who has fled for refuge to the hope set before him in the gospel—he who is united by faith to the second Adam, the Lord from heaven, is beautifully contrasted with the former; he who is one with Christ, he who abides in Christ, is shadowed and shielded by the Almighty.” To describe the happiness and security of such a soul, different figures and images are used. As the young nestlings are sheltered under the wings of the parent bird, so is the child of God under the protecting care of its heavenly Parent. Like to one clothed with impenetrable armour, so is the soul in the covenanted love of JEHOVAH, surrounded with the guard of His omnipotence. As one that is enclosed in an impregnable fortress, so is the believer, whose life is hid with Christ in God, garrisoned and kept. He that dwelleth in the secret place of the Most High, shall abide; abide in security and peace; beneath the shadow of the Almighty.

Behold ! my life is hid with Christ in God !  
To Thee, the LORD JEHOVAH, I will sing ;  
My soul's strong confidence ! my blest abode !  
I rest—beneath the covert of thy wing.

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## FIFTH DAY.

“ DWELL IN THE ROCK—BE LIKE THE DOVE.”—*Jer.*  
xlviii. 28.

Moab has long since ceased to be a people ; and ages have passed away since Moab could either afford shelter to the outcasts of Israel, or be in danger of involving them in its subsequent destruction. But in this, as also in many other passages of holy writ, lessons are taught of such heavenly import, that whatever may be the primary or literal sense or sound that meets the outward ear, there is a meaning that at once reaches and affects the heart. The believer, sojourning in a world at enmity with God, a world destined to destruction, discerns in these

few and simple words, a striking figure of that one place of refuge, that Rock of ages, where alone his soul can dwell in safety ; and also the disposition, and frame of spirit, he, as a true Israelite, should endeavour to exemplify while he continues to be an exile in an enemy's country. Thou, O CHRISTIAN ! wilt remember Him who has said, " I will be to them as a little sanctuary in the countries where they shall come." (*See Ezek. xi. 16. ; Isa.. viii. 14.*) That sanctuary is the NAME of JEHOVAH, revealed in CHRIST JESUS ;—that ROCK is CHRIST. Dwell in that Rock, and thou art safe : dwell there in the confidence of faith ; and be like the dove : seek that pure, and holy, and gentle Spirit, that descended and rested on thy Divine Master ; seek the spirit of love, and lowliness, and meekness, and humility ; so shalt thou be his true disciple ; and so, with the " munition of rocks," for the place of thy defence, thy heart and thy home shall be " peace."

My Rock! my Refuge!—in thy pierced side,  
Jesus! my Saviour! let my soul abide;  
And from thy living Spirit, as it flows,  
Drink sweet refreshment, life, and calm repose.

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SIXTH DAY.

“HIS SOUL SHALL DWELL AT EASE.”—(*Lodge in goodness: margin.*)—Ps. XXV.

The effect of Divine teaching,—the repose of the soul in the perfections of JEHOVAH. His soul shall dwell at ease—shall be in a state of *security* and *rest*: for both security and rest are assured to the subjects of Divine instruction. “Whoso hearkeneth to me, shall dwell *safely*, and shall be *quiet* from fear of evil.” And again, “They shall be all *taught* of the Lord, and great shall be the *peace* of thy children.” *Prov.* i. 33.—*Isa.* liv. 13. So here, those whom God guides in judgment—those whom he teaches in the way—are said to “lodge in good-



ness :” they “ dwell in the secret tabernacle of the Most High ;” they “ abide under the shadow of the Almighty.” **GOD**, imperfectly apprehended, will be an object of dread and terror. It is **GOD** manifest in the flesh ; it is the revelation of the truth as it is in **JESUS** ; it is the knowledge of **JEHOVAH** in covenant ; that will alone, as it were, garrison the soul in stability and peace. There is no abiding rest for the soul, but beneath that cross where “ mercy and truth meet together — righteousness and peace embrace each other : where all the attributes of Deity shine forth and harmonize, in the manifestation of love, and the exercise of grace, to fallen man : so that God is made known as “ a just God,” and yet “ a Saviour ;” a God of essential holiness, and yet *my* God ; who, stooping to partake of my nature, imparts to me his own ; and, by this act of sovereign love, takes my soul into everlasting union and communion with himself. Here is the sanctuary of my soul ; here is the centre of

my rest ; here, to abide, is to fix upon “ the Rock of Ages ”—to “ lodge in goodness,” and to “ dwell at ease.”

Hast thou for refuge to thy Saviour fled ;  
And made thy dwelling in the Lord Most  
High ?

Lo ! to that sanctuary, he has said,  
No plague shall come—no evil venture nigh :  
Beneath his wings thy soul shall rest in peace,  
Till every danger, every storm, shall cease.

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## SEVENTH DAY.

“ THE JOY OF THE LORD IS YOUR STRENGTH.”—*Neh.*  
viii. 10.

And wherefore ? Because, it supplies to the soul a strong counteracting principle against the injurious influence of the world ; arising, on the one hand, from its fascinating pleasures, and, on the other, from those depressing trials to which all, who have to

pass through it, are more or less subjected ; and which, without this principle, have often an overpowering effect, not only upon the weakest, but even upon the strongest minds. Let God fill the heart with his consolations ; and its fetters are broken, and the captive is set at liberty. Joy transforms the slave into a free man, and love changes the servant into a child. The cup of this world's infatuation, however highly coloured and richly mingled, will never be coveted by those who "drink of the river of God's pleasures," flowing down from his right-hand ; and the abundance and sweetness of heavenly comfort, will often overcome and neutralize the bitterness of earthly sorrows. The joy of the Lord will impart a buoyancy to the spirit, an elasticity to the soul, that will cause it to spring up with the higher elevation toward heaven, from the operation of those causes which weigh down and overwhelm other minds, destitute of this quickening and animating grace. It is a reasonable joy ; for it

arises from a consciousness of acceptance with God; it is a holy joy, for its effects will always be sanctifying; it is undying, imperishable joy; for, however it may ebb and flow, the fountain from whence it is supplied can never become dried up: it is the joy of the LORD—his own gift; and, as it is awakened by his own Spirit, and lives in his presence, so also it is a participation of that blessedness which dwells in the bosom of God. It is true it is but as a little stream from that overflowing spring; but as a drop of that unfathomable ocean; nevertheless, it is precious—it is satisfying; it is the soul's fulness, the soul's riches, as it is the soul's strength; and will be their's only, who, in their measure, are made partakers of the divine nature.

O Christian! while others hew to themselves cisterns, broken cisterns, that will hold no water; draw thou constantly, and take thou freely, of Him who says, "He that cometh to me, shall never hunger; and

he that believeth on me, shall never thirst.”

*John vi. 35.*

My soul shall make it her employ  
To testify of Thee ;  
Whose blessing gives increasing joy,  
From every sorrow free.

And gladly every power unite  
To spread this truth abroad ;  
“ They who would taste unmix’d delight,  
Must know the LOVE of GOD.”

## WEEK VI.

### FIRST DAY.

“THE RANSOMED OF THE LORD SHALL RETURN, AND COME TO ZION WITH SONGS, AND EVERLASTING JOY UPON THEIR HEADS.”—*Isa.* xxxv. 10.

Who sings of Joy?—who bids the golden strings  
Wake to the waving of her bounding wings?  
Joy took its flight from earth when Adam fell,  
And where can joy with Adam's children dwell?  
Her home is heaven, and her Lord is *there*;  
Upon his eye, his footstep, she attends,  
Lives in his smile; and where he condescends  
To fix his palace, there doth joy repair.

Yet earth has joys, as earth can testify;  
By fancy pictured to the eager eye;  
And in the ear of inexperience sung  
In syren strains, with fascinating tongue;  
But still evading the deluded mind,  
Grasp'd,—they dissolve—and leave no trace  
behind.

Rais'd in a moment, perishing as fast ;  
A passing beam upon a vapour cast ;  
The wandering gleams of an illusive fire,  
Which sparkle to mislead, and then expire ;  
Shall joys like these call forth the glowing strain ?  
That heart may sing of joy, which can its joy *retain*.

Christian ! draw near, thou canst awake  
The chords of joy to themes of praise ;  
Sweet melody of music make  
Within thine inmost soul, and raise  
That oft-repeated, glad, and grateful song,  
Which oft repeated, thou canst still prolong.

Yes—thou hadst joy, when truth divine  
Sealed grace, and peace, and mercy thine ;  
When beaming on thy raptured mind,  
JEHOVAH'S radiant glory shined ;  
And kindled there, refulgent, bright,  
Joy's inextinguishable light.

In sorrow, Joy has tun'd thy lyre,  
And bade thee heavenward aspire ;  
And she has thy companion been

Through many a bright and glorious scene ;  
Nor will she leave thee,

Even now,  
Throughout this weary land ;  
Her coronet is on thy brow,  
Her harp is in thy hand ;  
Strike, then, O strike the golden strings,  
And sing the Name divine ;  
From whence thy joy perennial springs  
The seraphs' LORD—and thine.

Sing the unfathomable love,  
The wisdom, truth, and grace ;  
Of Him who left his throne above,  
To take the sinner's place :

Removed the cup of grief from thee,  
And drank its deepest woe ;  
And bade thy soul, from sorrow free,  
His joy for ever know :

HE is thy joy, HE is thy praise,  
Who did thy soul redeem ;



And HE shall be to endless days  
Thine unexhausted theme :

That Fount of purest pleasure knows  
Nor changes, nor alloy ;  
The joy that from HIS PRESENCE FLOWS  
Is EVERLASTING JOY.

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### SECOND DAY.

“ THEY SHALL COME TO ZION WITH SONGS, AND EVER-  
LASTING JOY UPON THEIR HEADS.”—*Isa.* xxxv. 10.

The righteous and the wicked ; or, in other words, the people of God and the people of the world, have each their joys and their sorrows : some in common, as human beings, and some peculiar to themselves, as a distinct and separate people . But there is one great and important distinction, and it is a most solemn and affecting consideration, that the sorrows of the Christian, however numerous, however deep, shall be swallowed up in everlasting joy ; whereas the pleasures

of the world, however diversified, however fascinating, shall surely be buried in a gulph of never-ending anguish. The mixed cup is drank during the transient moment of this passing life ; the unmixed cup of bliss or woe will be the portion of an undying existence—the heritage of endless ages. Were these truths duly weighed, did they strike upon the mind with all their tremendous power, surely they are calculated to arouse the most careless, the most thoughtless, to consideration, to fear, to effort, to exertion, that would issue in a new state, a new way, a new walk, a new course, a new hope, and an end!—the blessedness of which exceeds the power of language, human language, to describe. For who can measure *infinite*?—calculate *everlasting*?—set forth *perfect*? And in proportion as thou, O Christian! dost live, realizing those eternal verities in which thou dost believe and hope, (and faith can at times, as it were, take her stand on the mountains of glory), thou wilt lightly esteem

the disquietudes of this passing scene, seeing it *is a passing scene*; “thy joy remaineth.”

While heart can feel, or lips express,  
Or hand can touch the string,  
Thy name I praise, thy name I bless,  
My soul's eternal King:  
And when I pass the shades of death,  
My song on high to raise,  
My new-born spirit's waking breath  
Shall be JEHOVAH's praise.

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### THIRD DAY.

“BE STILL, AND KNOW THAT I AM GOD.”—*Ps.*  
*xlvi. 10.*

In this beautiful psalm, God is manifested under a twofold aspect: he appears for the *salvation* of his church and the *destruction* of his enemies. The expression of the text, therefore, though addressed more immediately to the latter, conveys also to the

former a delightful and profitable lesson. To the enemies of God and of his people, it is the word of rebuke; even as Jesus rebuked the raging of the wind and of the sea, (*Mark* iv. 29), saying, "Peace; be still;" and there was a great calm. So here, "the heathen raged," &c.; God gave forth his voice, "Be still;" the earth dissolved—melted away. He ruleth the raging of the sea, and the madness of the people. "The voice of JEHOVAH, in power, the voice of JEHOVAH, in majesty"—(*Ps.* 29); "Be still, and know that I am God."—"The earth melts, the mountains sink down at his presence, at the voice of thy thunder they fled away."

But that word which says to one people, "Tremble," says to another people, "Rejoice."—See *Ps.* xcix. 1. *Ps.* xcvii. 1-3, 12. To the people of God it is a word of soothing and encouraging power. "Be tranquil, for I am thy refuge; be strong, for I am thy strength; be at rest, for I am thy salvation;

be still, for I am God, even thy God. I will shadow thee with my hand; I will shelter, defend, deliver thee;" "yea, call upon me in the day of trouble, I will deliver thee." "I am thy very present help in trouble;" fear not the raging of the waves, nor the tumult of the people; mightier is He that is for thee, than all that is against thee;" "Be still, and know that I AM GOD."—*Ps. xviii. 46. Ps. xxix. Ps. xciii.*

My Saviour is Lord of the turbulent main,  
In its greatness and grandeur rolling;  
He can bind it about with an icy chain;  
Its rage and its rest, controlling.

The water floods lift up their voice and rave,  
But mightier He than the mightiest wave;  
He walks on the waters, He says to the deep,  
"Be still," and the surges in silence sleep.  
It is His to rule heaven, the earth, and the sea,  
It is mine to repose in His righteous decree.

## FOURTH DAY.

“ FEAR NOT THOU WORM JACOB, &c. THOU SHALT REJOICE IN THE LORD, AND SHALT GLORY IN THE HOLY ONE OF ISRAEL.”—*Isa.* xli. 14-16.

Whence and how shall a worm of the earth do this? Surely it is a mystery which God only can unfold. And O the depths and the riches of the grace, as well as of the wisdom of God! He has said, “ They shall all know the Lord, from the least to the greatest.” *Jer.* xxxi. 34. And in the person of his Son, Emmanuel (God with us) JEHOVAH, the Holy One of Israel, stoops down from the heights of his glory, and makes himself known to the children of men. And “ one shall say, I am JEHOVAH’S and another shall call himself by the name of Jacob, and another shall subscribe with his hand to JEHOVAH, and surname himself by the name of Israel.” And to these God speaks (for they are his own words), saying, “ Fear not,” thou, a worm in thine own

estimation;—thou, a worm before the infinite Majesty of heaven and of earth;—thou child of the dust, self-destroyed,—redeemed (but not with money);—thou shalt rejoice in the Lord; and in the greatness of his majesty, and in the height of his holiness, thou shalt glory;” for thou shalt *know* him; know him as thy Creator, Redeemer, Sanctifier, Portion: know that he has made thee, and he will bless thee. He has given thee an understanding, and he will exercise and occupy its powers; he will reveal therein his glory: and in the contemplation of his works, and meditating on his perfections, it shall be without weariness, delightedly and for ever engaged. He hath given thee affections, and to him shall they cleave, expanding, yet filled, with ineffable complacency. Thou hast not a want, but his fulness shall supply it; thou hast not a desire, but his goodness shall meet it. He is the Alpha and the Omega, the beginning and the ending; who was, and who is, and who is to

come. In him thou shalt rejoice; in him thou shalt joy; and in him, for ever, and for ever, thou shalt glory. *Hab. iii. 18.*

Does GOD stoop down, his glory to unfold?

GOD! deign to hold communion with a worm?

O let my soul, with wondering awe, behold

JEHOVAH, manifest in human form.

With wondering awe, and yet with holy joy,

My song shall tell the riches of his grace;

Till better praise my strengthened powers employ,

Where saints, made perfect, see him face to face.

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#### FIFTH DAY.

“THE PEACE OF GOD, WHICH PASSETH ALL UNDERSTANDING, SHALL KEEP YOUR HEARTS AND MINDS, THROUGH CHRIST JESUS.”—*Phil. iv.*

Mark well, O Christian! the connection in which this blessed assurance stands.—It is annexed to a spirit of faith, of holy dependance, of prayer, and of thankfulness;



it is associated with CHRIST JESUS, that great intercessor, through whose advocacy all prayer ascends to God, and through whom as the channel of all covenanted blessing, the peace of God flows down to man. How great the privilege, to be free from care! God commands it, the privilege becomes a duty. Be not anxiously thoughtful respecting either thyself or others; but whatever may be thy wishes, thy hopes, or thy fears; whether they relate to apparent good or apparent evil, here is full and free permission to lay all in the way of request with thanksgiving before God. What is now the soul's present burden? What is the heart's desire? What is thy petition, and what is thy request? "Ask, and thou shalt receive;" if not the literal and immediate answer, thou shalt be blessed with God's best blessing, "*peace*,"—*His own peace*. Weigh the expression; "THE PEACE OF GOD,—a peace not momentary only, but abiding; "it shall keep your hearts and

minds." Your feelings and your thoughts shall be in a blessed tranquillity ; and like as an infant folds its little arms, and sweetly sinks to rest on the parent's bosom ; so, O believer ! it is granted thee, to commit thy thoughts, thy words, thy works, thy ways, thy *all*, to the care of wisdom, power, love, infinite, almighty, and everlasting ; with the promise of the divine peace, as thine unspeakable blessing.—Canst thou ever ponder this without a heart, and mind overflowing with thanksgiving, " **THROUGH CHRIST JESUS.**"

How blest to turn to Thee in prayer !

My God ! for ever nigh ;

To know in thine, a mother's care,

And meet a Father's eye.

To hear Thy Spirit's gentle voice,

That bids all sorrow cease ;

Which makes the troubl'd heart rejoice,

And sweetly whispers " peace."

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the world." He is the Spirit of love : walk in love ; be a follower of God, as one of his dear children ; for " God is Love."—The fountain and life of every pure, kind, benevolent affection ; and whenever the love of God is kindled in the heart, the Spirit of God himself hath awakened it, by his own breath and his own power : " Walk in love." " He is the Spirit of power : " Be strong in the Lord, and in the power of his might." " Fear not," " Faint not," " Be not weary in well doing." " He is the Spirit of health and salvation, and of a sound mind." " Walk before God, and be ye perfect." " He is the Spirit of all consolation ; the oil of joy and gladness." " Rejoice in the LORD ; and again I say, rejoice." " Finally, be ye holy, for he is the Spirit of holiness." " O ! what manner of persons ought ye to be, in all manner of conversation and godliness !" O ! to be a " vessel of mercy, destined unto glory !" O ! to go forth, and shine in all the fragrance and beauty of holiness ; as a

consecrated and sacred lamp, preserved in sanctification and honour; the oil and the flame whereof is of that Spirit who dwells there, and sanctifies his own. Is He thy Light and thy Life? O! then grieve Him not!

Eternal Spirit! from above:  
Thou Light of Life!—thou Life of Love;  
My soul pervade—my soul illumine,  
And every evil there, consume.

O! let thy pure, thy holy fire,  
My heart, my life, my lips inspire;  
And make me shine in every grace  
That dwells and beams in Jesu's face.

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## SEVENTH DAY.

**“GOD IS GREATLY TO BE FEARED IN THE ASSEMBLY OF THE SAINTS, AND TO BE HAD IN REVERENCE OF ALL THAT ARE AROUND HIM.”—Ps. lxxxix. 7.**

“As for me,” said the Psalmist, “I will come to thine House in the multitude of thy mercy, and in thy fear will I worship toward thy Holy Temple.” These words mark who alone is to be feared, who alone is to be worshipped, namely, the One true and living God. The frame of mind in which he is to be approached is, holy fear. He is to be feared—“greatly to be feared.” This fear is not terror; it is not the fear of a slave; not the spirit of bondage, but that holy reverential fear of God, which will be the sure and legitimate effect of a right apprehension of his glory and majesty: the knowledge of his perfections, with a sense of his presence. It is a fear like that which leads the cherubim to veil their faces before the splendour of his holiness, while they hymn his praise.

It is a fear like that which came upon Moses, when God spake with him out of the midst of the bush burning with fire, and he hid his face because he was afraid to look upon God. It is a fear like that the disciples felt, when, upon the Mount of Transfiguration, the cloud overshadowed them, “and they feared as they entered into the cloud.” It is a fear consistent with the fullest confidence and sweetest affiance; it is that fear of God which leads to watchfulness against all that might displease him; a fear of losing that sense of his favour, his presence, his smile, that light of his countenance, that assurance of his love, that high and holy communion which is the animating spring, as well as the rich reward of devotedness to his service. In this fear, O Christian believer! be it thine to worship toward the Temple of His Holiness, in the assembly of his saints.

Lord, I would fear; would fear to grieve  
Thy Spirit: fear lest thou shouldest leave

Thy humble dwelling-place : thy rest,  
The lowly heart ; the contrite breast :  
Yet not so fear, but being thine,  
I glory to proclaim Thee mine ;  
And look to Thee, for grace to prove,  
That *thus to fear*, is *Thee to love*.

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## WEEK VII.

### FIRST DAY.

**"HE THAT HATH MY COMMANDMENTS AND KEEPETH THEM, HE IT IS THAT LOVETH ME."**—*John xiv. 21.*

The fervour of the soul's desire,  
The movement of the hidden fire,  
Thy love hath kindled in the breast,  
Saviour! how can it be exprest?

Not in the loftiest forms of speech  
The tongue of man can frame or teach;  
The deepest groan, the heaviest sigh,  
The tear that falls from either eye;

Nor foot that in the temple stands,  
Nor bended knee, nor lifted hands,  
Nor prostrate in the dust to fall,  
While eloquently silent—all.

But O ! for Faith's confiding power !  
 Hope !—brightest in the darkest hour ;  
 Love !—holy, ardent, perfect, pure,  
 That can all things for THEE endure ;

And Meekness !—humble, calm, resigned :  
 And Patience !—that with quiet mind,  
 For thee, unwearied, works and waits,  
 While Prayer keeps watch at heaven's gates.

The child-like spirit that obeys—  
 That seeks thy glory, lives thy praise ;  
 That bears no voice, no form can see,  
 As known and loved, but Thine and Thee.

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## SECOND DAY.

“ LET NOT YOUR HEART BE TROUBLED : YE BELIEVE  
 IN GOD, BELIEVE ALSO IN ME.”—*John* xiv. 1.

In these few short and simple sentences  
 —sentences of unspeakable value to every  
 sincere and humble-minded follower of God

—that one principle is set forth and enforced, which, in a world subjected to changes, sorrows, sickness and death, can alone sustain the soul, and keep it from disquietude : that principle is faith. The nature of faith is described, *Heb. xi. 6.* It is seeking God, and coming to him, with a conviction that the diligent search will be richly rewarded. These words of our blessed Lord evidently imply, that there may be a faith exercised towards God before there is that knowledge of Christ which gives peace to the conscience and rest to the soul. Faith in God will produce repentance toward God : and happy are they, by whom that faith is exercised ; like Cornelius and the Ethiopian, walking conscientiously, and in obedience to the light they have ; they shall, sooner or later, hear the voice of Jesus saying to them as he did to his disciples, “ Let not your heart be troubled ; “ ye believe in God, believe also in Me.” Believe ye in the Father ?—believe also in the Son. Believe

ye in God, as your Maker and your Sovereign?—believe ye in Me also, the beginning of the new creation, having “all power in heaven and in earth.” Believe ye in God, as the Supreme Ruler and Judge?—believe also in Me, to whom all judgment is committed. Believe ye in God, as the one and only good? the rewarder of those who diligently seek him?—believe also in Me, in whom that good becomes your own—your Sun, your Shield, and your exceeding great Reward. “Let not your heart be troubled, neither let it be afraid.”—“I AND THE FATHER ARE ONE.”

O ! it is sweet, when pressed with many a care,  
 To come and cast them all on God in prayer ;  
 And sweet it is, when joy illumines our days,  
 To bless thy Holy Name, give thanks and praise ;  
 And they, Lord Jesus, who thy Name have known,  
 When all earth's cares and joys alike are flown,  
 Will still give thanks, and praise, and joy in  
 THEE alone.

## THIRD DAY.

**“FOR WE HAVE NOT AN HIGH PRIEST WHICH CAN-NOT BE TOUCHED WITH THE FEELING OF OUR INFIRMITIES; BUT WAS IN ALL POINTS TEMPTED LIKE AS WE ARE, WITHOUT SIN.”—*Heb. iv. 15.***

Are you weary?—“Jesus being wearied with his journey, sat thus upon the well.” Are you in poverty?—“Jesus had not where to lay his head.” Do you suffer hunger and thirst?—“Jesus hungered:” he begged a draught of cold water of a poor woman. Upon the cross he said, “I thirst:” “and they gave him vinegar to drink, mingled with gall.” Do you weep? “Jesus wept.” Are you in heaviness through manifold temptations?—“He hath suffered, being tempted.” Are you wounded by reproaches and revilings of men?—Jesus was wounded in the house of his friends; he was reviled; he also suffered reproach. Are you sorrowful?—He said, “My soul is exceeding sorrowful, even unto death:” and, “being in an agony, he prayed the more earnestly.” Canst

thou experience a privation he knew not?—a grief he endured not?—a suffering he felt not?—a pang under which he did not groan?—save only, that he knew no sin. And think you that, because he was sinless, that therefore he suffered the less? Nay, rather far more. To come in contact with sin in any way, in any form, is grievous and painful to a holy mind; and will be felt to be so in proportion to its purity and spirituality: and it is only according to the measure and degree in which the disciples of Christ resemble their Lord, and partake of his nature, that his people, being tempted, will *suffer*. But, happy they, who, in whatever they are called to endure, are one with Christ, and he with them: for, not only is he touched with a corresponding feeling from the unity of his Spirit with theirs; he is also nigh, to succour and to save: as they are devoted to him, so will he appear for them. He is a faithful as well as merciful High Priest; *willing* to succour: for he is full of grace;

*able* to succour, not only by his almighty power and universal presence, but also, through the efficacy of his sacrifice, the perfection of his finished work, and the efficiency of his everlasting Priesthood. And he is also *faithful* to succour; for he is full of truth: "Be strong in the LORD, and in the power of his might." "Not by human power, not by mortal might, but by MY SPIRIT, saith the LORD OF HOSTS."—JESUS is the LORD OF HOSTS.

He breathes into the troubled breast,  
And all its sorrows cease;  
And there for ever sweetly rest  
His Spirit and his peace.

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#### FOURTH DAY.

"ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH."—*Matt. xxviii. 18.*

GOD is almighty. JESUS is GOD, and therefore almighty. GOD is the proprietor

of the universe. All things in heaven and in earth are his ; subject to his will, and subservient to his glory. Jesus is One with the Father, he is Lord of all. " All things," said he, " that the Father hath are mine." All things therefore, in heaven and in earth, are at his disposal, and subjected to his authority. The power, however, which is spoken of in the passage above cited is not that which attaches to his Divine Nature ; it is not that which belongs to him as God : it is a power committed to him ; it is a delegated authority ; it is his as the Father's vicegerent ; it is his as Mediatorial King. " Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." *Ps. ii.* The sceptre of universal dominion is in his hands ; He is seated at the right-hand of the Father, far above all principalities and powers ; and every name that is named, not only in this world, but also in that which is to come : " for he hath put all things under



his feet ;” “ and made him the head over all things to his church ; the fulness of him that filleth all in all.” *Eph. i. 23.*

• Meditate, O my soul, upon the power of thy risen Lord. Contemplate that power as exercised in thy behalf. “ He hath all power in heaven,” as thine advocate and intercessor with the Father ; and seeing “ he ever liveth,” he is “ able to save to the uttermost all who come unto God by him.” *Heb. vii. 25.*— If Jacob, as a prince, had power with God, and prevailed, how much more shall He prevail, who is the Prince of princes ! and Israel’s LORD ! He has power over angels, for He is JEHOVAH OF HOSTS. The cherubim and seraphim fly at his bidding ; and “ angels, that excel in strength, fulfil his commands, hearkening to the voice of his word.” The spirits of darkness obey his mandate, and flee before his presence. “ He has the keys of hell and of death :” and as the invisible, so also the visible world is under his controul. He has “ power over all flesh.” And notice

the connexion in which this passage stands: “that he should give eternal life,” &c. *John* xvii. 2. It is saving power—power to deliver, enrich, and bless everlastingly his ransomed and beloved people. Such is the design and purpose of the Father in the exaltation of the Son. “Who is this that cometh from Edom,” &c. “glorious in his apparel, travelling in the greatness of his strength?” I,—“I that speak in righteousness, mighty to save.” . . . Take this doctrine for use and for encouragement. Let the recollection of the strength of Christ impart strength to thee. Greater is He who is for thee, than all that can be against thee. However subtle, however mighty, however numerous thy foes, if thou art decided for Christ, whosoever or whatsoever may be against thee, thou hast, for thy defence, protection and salvation, the OMNIPOTENCE of GOD.

Since, tho’ my strength be weakness, my defence  
Is the right-hand of thine Omnipotence;  
With this encircled round, no powers that be  
Can move my shield, or rend my soul from Thee.

## FIFTH DAY.

“WHO OF GOD IS MADE UNTO US RIGHTEOUSNESS.”

1 Cor. i. 30.

The doctrine of justification, through the obedience of another—and that other the LORD from heaven—is a doctrine wholly and solely of divine revelation. Man in his natural state, with erroneous or imperfect views of the evil of sin; the spirituality of the divine law; the rectitude of the government of God; and the glory of his perfections; may consider it not only possible, but easy, for God to extend forgiveness to the sinner, by the simple exercise of his prerogative—the mere act of his will. But the Word of God opens to us a very different view of the subject: there we read, “that without shedding of blood there is no remission;” and there we find it declared, by the Lord himself, that “heaven and earth shall pass away, ere one jot or one tittle of the Law shall pass away, until all be fulfilled.” And he

who spake these words became their living comment ; having taken upon him our nature, that he might in that, and in our stead, “ fulfil all righteousness.” And now, by a most magnificent act of JEHOVAH’s grace,—the man unto whom he doth “ not impute iniquity,” is the man unto whom, “ he doth impute righteousness.” (See and compare *Ps.* xxxii. 1, 2, and 11, with *Rom.* iv. 6, 7, 8.) Our sins and our transgressions, by the infinite efficacy of the blood of Christ, are all done away ;—the imperfections attaching to our defective services are, by the perfection of his obedience, all covered ; Jesus having “ died for our sins, and risen again for our justification,” the sinner is considered as having died, and the believer as having arisen, in Him ; and thus, “ the Law is magnified and rendered honourable ;” “ and the righteousness of the Law is fulfilled in us, who walk not after the flesh, but after the Spirit :” and standing thus perfect and complete in him, and without spot before God,

we glory, not in ourselves, but in the Lord  
 “JEHOVAH, OUR RIGHTEOUSNESS:”—for  
 “in HIM shall all the seed of Israel be justified, and shall glory.”

While thee with joyful lips I bless,  
 And glory in thy righteousness,  
     By imputation mine ;  
 O ! may thy law of truth and love,  
 Inscribed on all my actions, prove  
     My spirit one with thine !

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#### SIXTH DAY.

“THEREFORE BEING JUSTIFIED BY FAITH, WE HAVE  
 PEACE WITH GOD.”—*Rom. v. 1.*

“Therefore, being justified by faith,”  
 that is, by Jesus Christ, the object of faith;  
 he on whom faith lays hold—“The Lord our  
 Righteousness:”—Melchisedec, our Great  
 High Priest (being, by interpretation, first  
 King of Righteousness; and, after that, King

of Salem—that is King of Peace). Both righteousness and peace being alike gifts of grace, freely and sovereignly dispensed by him: of which glorious gifts, faith is in no wise the meritorious cause, but the instrumental medium. True it is, that to believe is a great and mighty effort—true it is, that faith calls into exercise every power and faculty of the soul; the submission of the understanding; the consecration of the affections; and the subjection of the will to that revelation which is made known universally, for the obedience of faith: yet, the exceeding great reward is not annexed to faith in the way of compensation. The crown of life, and the robe of righteousness, are appropriated by faith, but not as wages due to the labourer. Death is certainly the wages of sin; but eternal life is a boon, the gift of God through Christ Jesus. That crown, that glorious robe, that garment of salvation, which makes us meet for the palace and presence of the Sovereign, are, of his own

rich bounty, freely given ; nor less freely is that faith bestowed, by which they are received and appropriated : and by which also we have access, at all times, into the holiest.

Faith, precious faith !—that righteousness of which it lays hold—that peace which ensues—that holy and sanctifying intercourse to which it leads, and for which it qualifies ; and all its blessed results, from first to last, proceed from the abundance of that grace, which reigns through righteousness unto eternal life by Jesus Christ our Lord.

**O Thou ! Anointed ! Prophet ! Priest ! and King !  
Thrice Holy Saviour of a fallen race ;  
Thy ransomed people shall for ever sing  
Glory to God ! and shout, ‘ Redeeming grace !’**

**Glory to thee—the Lord our Righteousness !  
The Lord our Peace ! we sing, in joyful strains,  
Our great Melchisedec, whose name we bless ;  
Our God ! for ever and for ever reigns !**

## SEVENTH DAY.

“WHOM HAVING NOT SEEN, WE LOVE; IN WHOM THOUGH NOW WE SEE HIM NOT, YET BELIEVING, WE REJOICE,” &c.—1 *Pet.* i. 8.

“The world,” said JESUS, “seeth me no more; but ye see me.” “Whom, having not seen, we love,” says the apostle Peter. *We see him—and we see him not.*” There is therefore a sight of Christ, which we do enjoy here below; and there is a sight of Christ, which is not attainable below. That sight, by which the material organ communicates with the material world, and perceives material objects, is not our’s with regard to Christ. We apprehend Christ, we discern his presence and his glory—not with the eye of the body, but with that of the soul. It is by a spiritual perception; it is a spiritual vision; it is that spiritual discernment which has to do with the spiritual world; it is with the eyes of the understanding; it is the recognition of the heart;



it is the quick movement of the feelings ; it is the whole soul, with all its awakened and renewed faculties—beholding, apprehending, receiving the Saviour in all his excellencies, in all his offices ; “ in whom, though now we see him not, yet believing.” It is therefore by *faith* that we see him ; it is the belief of the record concerning him ; it is the reception of that revelation which testifies of Christ ; and which, believed in, diffuses throughout the whole soul the power of his Name. It is knowledge, and life, and love, and joy. “ We love him in whom we *believe* ; and, *believing*, we have life ; and, *believing*, we *rejoice* with a joy that is unspeakable and full of glory.” “ Full of glory !”—We glory in our joy ; we glory in him who gives it ; we glory in that life from which it springs. “ Full of glory !”—full of joy in the bright anticipation of glory yet to be revealed, full, perfect, everlasting !

O Thou !—unseen, but not unknown—  
My Lord !—whom I may call my own,  
By free and sovereign grace ;  
My voice, which now in prayer I raise,  
Shall sing thine everlasting praise  
When I behold thy face.

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## WEEK VIII.

### FIRST DAY.

**“AND ENOCH WALKED WITH GOD.”—*Gen. v. 24.***

He walks with God who lives a life of faith,  
And builds his hope on what the promise saith ;  
Who, letting go this world, the next secures ;  
And still, as seeing things unseen, endures.

He walks with God who lives a life of prayer,  
And daily casts on him his every care ;  
And in this sweet and sacred converse knows  
The soul's refreshment, and the soul's repose.

He walks with God, who, as he onward moves,  
Treads in the footsteps of the LORD he loves ;  
And, keeping JESUS ever in his view,  
Sees in his SAVIOUR his example too.

Blest is the man who humbly walks with God !  
And treads the path by his Redeemer trod ;  
His way is holiness, his end is peace,  
And glory crowns him when his labours cease.

## SECOND DAY.

“LOOKING UNTO JESUS.”—*Heb.* xii. 2.

Here, O Christian ! is thy “light and thy salvation.” Here is the “strength of thy life.” “Looking unto Jesus”—Jesus ! the Shepherd of the flock—Jesus ! the “Captain of the hosts of JEHOVAH”—the “Captain of thy salvation.” In all thy need, look to Jesus for supply. In all thy dangers, look to Jesus for deliverance. In thine approaches to the Father, look to Jesus to bring thee nigh ; to present thee with favour and acceptance, without spot and faultless. In all thy conflicts with the world, and the great adversary of thy soul, look to Jesus for wisdom, strength, and victory : look to his word, his Spirit, his example. In maintaining a successful warfare with the evils of thine own heart, still look to Jesus, still look to his word, his Spirit, and His grace : and by his grace thou shalt go on thy way steadily, victoriously, triumphantly—yea, more than

conqueror, through him who hath loved thee. He has given thee exceeding great and precious promises; lay hold of them, and they shall hold thee up and bear thee onward. He has said, "My grace is sufficient for thee; my strength is perfected in weakness." "I will not fail thee, nor forsake thee." "Faithful is he who hath called thee; who also will do it." "The Lord JEHOVAH be thy strength and thy song; he also will be," he also is, "thy salvation."

**His kindness never will depart;**

**His name is Faithful, True, and Just;**

**A Friend so good,—demands my heart,**

**So great,—my confidence and trust.**

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## THIRD DAY.

**“THE LORD HATH BROUGHT FORTH OUR RIGHTEOUSNESS; COME YE, LET US DECLARE IN ZION THE WORK OF THE LORD OUR GOD.”—*Jer.* li. 10.**

Since God's people individually and universally disclaim any righteousness of their own, to what does this relate? Certainly the passage has, in its original and literal meaning, no reference to the justification of a sinner before God. There is, however, what may be termed a comparative, or relative righteousness, with regard to particular persons or circumstances; for instance, as in cases of false accusation, of oppression, or matters of social interest. Such was the righteousness of Joseph, though tried with bonds and imprisonment; such was that of Job, under the evil surmises of his professed friends; such was that of Daniel, when thrown into the lion's den. With respect to these and instances of like nature, God will, sooner or later, appear in behalf of his suffering people: and when he does so, it is their

imperative duty, as it is to his glory, that they should declare in Zion the work of the Lord their God—and so to set forth his praise, so to magnify his faithfulness, “that the generations yet unborn” may learn, when their day of trial shall arrive, to commit their way unto the Lord ; to trust also in him, and wait patiently for him.” *See Ps. xxxvii. 5, 6.*

But there is a people, in whose hearts these words will never fail to awaken a thrill of transport—a glow of grateful and triumphant emotion ; for they cannot but feel how suitably they may be applied to Him, whose work will form the theme of their united hallelujahs, throughout the ages of eternity :—a work great and glorious, both to them for whom, as it is to Him by whom, it has been wrought :—the work of peace between God and man, through the blood of the everlasting covenant ; the work of salvation perfect and complete :—the working out, and bringing in, of that righteousness, in which every believer stands everlastingly

justified. "O come! let us magnify the LORD; let us exalt his name together; let us declare in Zion the work of the Lord our God—JEHOVAH our RIGHTEOUSNESS."

Until my soul, in thee complete,  
 Shall cast her crown before thy feet,  
 Let my devoted service prove  
 The power of thy redeeming love.

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#### FOURTH DAY.

"IN THAT DAY SHALL THE LORD OF HOSTS, BE FOR A CROWN OF GLORY, AND FOR A DIADEM OF BEAUTY, TO THE RESIDUE OF HIS PEOPLE, AND FOR A SPIRIT OF JUDGMENT TO THEM THAT SIT IN JUDGMENT, AND FOR STRENGTH TO THEM THAT TURN THE BATTLE FROM THE GATE."—*Is.* xxviii. 5, 6.

"I put on righteousness, and it clothed me; my judgment was as a robe and diadem. I sat chief. I dwelt as a king in the army; as one that comforteth the mourners." Thus spake the patriarch Job, in reference



to the days of his prosperity. Wisdom and righteousness are to a man as a diadem and robe of glory. Yet we find it written, "There is none righteous, no, not one." And it is asked, "Where are the wise? seeing God will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent?" "God hath chosen the foolish things of the world, to confound the wise; and the weak things of the world, to confound the mighty, hath God chosen; that no flesh should glory in his presence." The wise are they, who, in the world's estimation, have become fools:—the righteous are they who have confessed themselves to be sinners; and who stand justified through believing in him, who of God, is made unto them "wisdom and righteousness, sanctification and redemption;" as it is written, "He that glorieth, let him glory in the LORD." "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty," &c. In that day—what

day? The day of gospel light and liberty—the day in which the awakened soul shall flee to Christ for refuge and help—the day in which the truth shall reach the heart with quickening and sanctifying power—the day of the Spirit's witness with the believer's spirit that he is the child of God—the day of his adoption into the family of heaven—in that day, and in every successive day of his transient life below—in that day, when this world's glory shall have become a faded flower, trodden under foot and perished, and when all its pageantry shall have passed by; in the day of death!—the day of judgment!—the day of eternity!

Yes! in that day the Lord of hosts will be

His people's beauty, and their diadem;

He of the travail of his soul will see,

And with exceeding joy will joy in them;

While bearing on their brow the sacred NAME

Of him whose Spirit seals them as his own;

They boast no glory, they prefer no claim,

But that which springs from Jesu's work alone.

## FIFTH DAY.

“**HOLINESS, WITHOUT WHICH NO MAN SHALL SEE THE LORD.**”—*Heb. xii. 14.*

Holiness is sinlessness—indefectibility. In the highest and strictest sense of the word, God only is holy. He is in himself glorious in holiness; it is the brightness and glory of all his perfections; it is that consuming fire, before which the spirit of evil cannot stand: neither can any thing that is unholy have access into his immediate presence, or hold communion with him. The cherubim and the seraphim veil their faces with their wings while they celebrate his praises, and responsively cry, “**Holy, Holy, Holy, is JEHOVAH SABAOTH.**” But, while God is thus unapproachable in his holiness—enshrined in a splendour which no man hath seen, or can see—yet by, and in, his *own light alone* can he be seen, for darkness and light have no communion. “**With the upright he will shew himself upright; with**

the merciful he will shew himself merciful ; so with the *pure* he will shew himself *pure*. It is not the prohibition of his sovereign will—it is an essential truth—a moral certainty, an irreversible, unalterable verity—that without holiness no man can see the LORD.”

Yet of man, favoured man (yes, of the children of Adam) it is written : “ They shall behold his face, and his name shall be in their foreheads.”

Who shall set forth the wisdom—who shall express the love—who shall magnify the power—that could devise, and carry into effect, that purpose of grace by which a fallen, and an unholy creature should be restored, sanctified and capacitated for communion with Him, who is of purer eyes than to look upon iniquity ? The vessel was marred in the hands of the potter, and the fragments were scattered over the face of the earth ; but they shall not all perish : from these broken pieces, a new work shall be wrought, a new monument shall be raised

to the praise of the great and blessed Artificer—"I am," said Jesus, "the resurrection and the life." By his purifying blood, sin, in its guilt and pollution, is done away; by his sanctifying Spirit, the soul is made partaker of the divine nature, and consequently of that "holiness," which is both a meetness for the divine presence, and a capacity for beholding the divine glory.

O! may I follow after, and seek with persevering effort, for an abundant measure of that Spirit, by whom, through Christ, there is free, immediate, direct, and everlasting access to the Father!

Once dead in sin, thy Spirit's quickening breath,

Waked me to righteousness; and, by thy power  
Dying to sin, I know no other death,

But live with him who lives for evermore.

"Christ is the resurrection and the life:"

He is *my* life:—and, living by his word,  
The hour that terminates this mortal strife,  
Gives me to rise, and triumph in my Lord.

## SIXTH DAY.

“JESUS CHRIST, WHO, OF GOD, IS MADE UNTO US SANCTIFICATION.”—1 *Cor.* i. 30.

He is so, 1st, as the federal head and representative of his people; in whom they are “chosen before the foundation of the world, that they should be holy and without blame before him in love.” Thus they are said to be “sanctified by God the Father;” “in Christ Jesus.” See *Eph.* i. 4. *Jude* i. 1 *Cor.* i. 2. 2ndly, They are sanctified by his blood (*Heb.* xiii. 12, and x. 14;) having the guilt and pollution of their sins taken away by that precious blood of sprinkling, they receive through him a full and free remission. See *Acts* xiii. 38, 39. 3rdly, They are sanctified by his Spirit:—Now, “If any man have not the Spirit of Christ, he is none of his;” “but if he have that Spirit dwelling in him, then he is the temple of the living God: which temple is holy,” according as it is written, “I, JEHOVAH, do

sanctify you." *Ex.* xxxi. 13. The Spirit of Christ and of God, is the Spirit of holiness ; and he brings the soul, where he dwells, into a state of living union with Him who, "of God is made unto his people, sanctification." 4thly, They are said to be sanctified by the truth. Jesus Christ is the sum and substance of the truth ; and it is the knowledge of the truth as it is in JESUS, the knowledge of Christ crucified, it is the revelation of the Holy One of God, which shews the evil of sin in all its turpitude ; and it is the love of Christ which leads to the abhorrence of all sin, and the forsaking of all iniquity. Thus, by the TRUTH, by the knowledge of HIM who is emphatically termed THE TRUTH, believers are sanctified. Hence, sanctification of the Spirit is joined with *belief of the truth.* *2 Thess.* ii. 13. And the truth being apprehended by faith, they are, 5thly, said to be "sanctified by faith"—faith in Christ Jesus. *Acts* xxvi. 18. It is the gracious office of the Spirit, to bear wit-

ness to Christ ; to set before the eye of the mind a crucified, glorified Saviour. It is his, by the sanctifying power of the Cross, to convince the understanding and to purify the conscience : he enlightens the mind, to see the beauty and the excellence of holiness ; he wins the heart to love it, and inclines the will to choose it ; and thus, “ beholding, as in a glass, the glory of the Lord Jesus,” believers are changed into the same image from glory to glory, as by the Spirit of the Lord.

Thy glory shall array my soul  
 In robes of light and joy ;  
 And praise, while endless ages roll,  
 Shall be my blest employ.

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#### SEVENTH DAY.

“ JESUS CHRIST, WHO OF GOD IS MADE UNTO US REDEMPTION.”—1 *Cor.* i. 30.

Every man is born into this world, a slave : nor is he in it long, ere some master-



passion begins to shew itself. As he advances towards manhood, sin, Satan, and the world will be found to exercise over him their combined and despotic power. There is also the spirit of bondage, to which he is subject from the law; which requires from him an obedience he has neither the power nor the will to render. Beside these, there is a bondage which, during the course of this life, lies heavily upon man—a bondage through fear of death. Let us ponder the weight of all these heavy fetters;—heavy indeed, and painful beyond expression, would be the bondage of any one of them; but from one and all does Jesus Christ, O Christian believer, deliver thee! “O give thanks unto the Lord, for he is good, and his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy!” Thy redemption is free—full—everlasting:—from sin, *Tit.* ii. 14; from Satan, *Col.* i. 12; from the world, *Gal.* i. 4; from the curse of

the law, *Gal.* iii. 13; from the fear of death, *Heb.* ii. 15; from *all evil*, and *for ever!* *Rev.* xiv. 5. *Heb.* ix. 12. Contemplate the greatness and glory of thy Redeemer, for his name is JEHOVAH of HOSTS. Contemplate the price of thy redemption—the “precious blood of CHRIST.” Look forward, in hope, to the day, when all its benefits and blessings shall become thine own. *Luke* xxi. 28. Praise God for the earnest (*Rom.* viii. 23); and, knowing in whom you have believed, with faith, and love, and joy, and thankfulness, look up to him who hath purchased you for himself, saying, “Into thine hands I commend my spirit; for thou hast redeemed me, O Lord God of truth.”

From every bond, but that sweet bondage, free;  
Which binds my heart in gratitude to THEE.

## WEEK IX.

### FIRST DAY.

**"THE SPIRIT OF THE LORD GOD IS UPON ME,  
BECAUSE THE LORD HATH ANOINTED ME TO PREACH  
GOOD TIDINGS TO THE MEEK, HE HATH SENT ME TO BIND  
UP THE BROKEN HEARTED," &c.—Is. lxi. 1, 2, 3.**

**Child of sorrow ! raise thine eyes ;  
Mourner ! from the dust arise ;  
JESUS, stooping from above,  
Speaks to thee, and speaks in love :  
Listen to his gracious voice,  
Let it lead thee to rejoice ;  
Hear him say, " Whate'er it be,  
Cast thy burden all on me."**

**Is thy load a load of guilt ?  
Christ for thee his blood hath spilt ;  
Many as thy sins have been,  
Wash in that, and thou art clean.**

Dost thou evil feel within ?  
Art thou conflicting with sin ?  
To the “ Friend of sinners” flee,  
JESUS CHRIST will set thee free.

Hast thou learned what subtle foes  
Watch to mar thy soul’s repose ?  
Fear not Satan, nor his hour ;  
Mightier is JEHOVAH’s power.  
In HIS strength the warfare meet ;  
Lay thy trophies at HIS feet ;  
Let the cross thy banner be ;  
Satan shall not conquer thee.

Art thou destitute, and left  
In the wilderness, alone ?  
Of beloved friends bereft ;  
All thine earlier treasures flown ?  
Drooping spirit !—weep no more ;  
JESUS will thy joys restore ;  
Will himself for ever be  
More than all thy friends to thee.

Art thou aged, or distress ?  
Poor, in sickness, or in pain ?

He will give thy spirit rest—  
Will “renew thy youth,” again ;  
While eternal ages roll,  
JESUS will for ever be  
Life and blessing to thy soul,  
Mines, of countless gain to thee.

Soon shall poverty and wealth—  
Soon shall all this chequer’d scene—  
Sorrow, pleasure, sickness, health—  
Be as though it had not been :  
O believer ! let it go ;  
In the LORD thy portion see ;  
From his love alone shall flow  
Everlasting joy to thee.

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## SECOND DAY.

“ I WILL LIFT UP MINE EYES UNTO THE HILLS, FROM  
WHENCE COMETH MY HELP.”—*Ps. cxxi. 1.*

Or, rather, “ Shall I lift up mine eyes  
to the hills ? ” which appears to be the true  
reading, by comparing the parallel passage,  
*Jer. iii. 23 (see also margin).* Truly in vain

shall any turn for help or safety to the hills and the mountains; to the high places where the heathen worshippers sacrificed to their idols:—truly in the LORD our GOD, JEHOVAH our GOD in covenant, is the salvation of Israel;—even he who is the living and true GOD;—he who made heaven and earth;—He who says, “I am JEHOVAH; and beside me, there is no SAVIOUR. This help is, in *Ps. cxxiv.* said to be in the Name of the LORD. Idol worship was, like all false religion, addressed to the senses; and in the groves, and on the high places, the graven images were set up; and there, to the Egyptian Apis, and to the star of their God Remphan, did their blind worshippers resort. But He who made heaven and earth, fills heaven and earth with his Presence; and when he would make himself known to his people, he reveals himself to their *faith*: he reveals to them his NAME—he reveals to them his perfections, as the ground of their trust (*see Ex. xxxiv.*)—he proclaims to them

the Name of JEHOVAH, and causes his goodness to pass before them. For God is good : and when he enters into covenant with his people, he engages to do them good, and never to turn away from doing them good. *O my soul*, what art thou seeking after ? and what dost thou need ? Grace ?—He is gracious. Mercy ?—He is merciful. Help ?—deliverance ?—preservation ?—He is the Omniscient ; the Omnipotent ; the Omnipresent ; the Ever-Living—he is JEHOVAH thy God.

Where hills ascend, or mountains rise,  
To these shall I lift up mine eyes ?  
To these for help, for refuge fly ?  
On these for hope or strength rely ?

Vain were such hope, such refuge vain :  
Not on the mountain, nor the plain,  
But on JEHOVAH, He who made  
Both heaven and earth, my soul is stayed.

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## THIRD DAY.

“MY SOUL FOLLOWETH HARD AFTER THEE; THY RIGHT HAND UPHOLDETH ME.”—*Ps.* lxiii. 8.

Here is the one object of the believer's fixed attention—the one source of the believer's strength. “Follow me,” says Jesus Christ. “My soul followeth hard after thee,” is the reply of those who hear and know his voice. As a little child, without skill to direct its way, or power to stand upright, unable to go forward without help, trusts, with full confidence, to the parent's eye and the parent's arm; and under that guidance, and with that support, proceeds on its way, unquestioning, undoubting, unfearing; so does also the believer, in the exercise of faith, trust in the eye and in the arm of JEHOVAH. “Thy right-hand upholdeth me.” Thy *right-hand*: this signifies the excellency of power, the omnipotence of the strength of God. In *Isaiah* xli. 10, it is called “the right-hand of his righteousness:” and the expression should



be noticed. It is not the mere exercise of arbitrary power. All the attributes of God are holy : and the omnipotence of God must stand in array against man considered as a *sinner* ; but as a *believer* in Christ, having his guilt cancelled by his Redeemer's blood ; his soul being clothed in his Lord's meritorious obedience, all the attributes of God are in exercise on his behalf ; and it is the right-hand of God's *righteousness* that stands engaged to bring him in safety to his eternal kingdom.

Who art thou that art fearing lest thou shouldst faint, fail, or fall ? Turn the promises and the precepts also into prayer ; say to the LORD, thy Lord, "Thou shalt guide me with thy counsel ;" guide me with thine eye, by thy Spirit, by thy word and by thy providence ;" hold up my goings in thy paths, that my footsteps slip not. "My soul followeth hard after thee ; let thy right-hand uphold me."

O ! may thy wise and guardian care  
Preserve me safe from every snare !  
O ! may thy presence and thy love  
Be mine on earth, and mine above !

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## FOURTH DAY.

“ THE LORD REDEEMETH THE SOUL OF HIS SERVANTS,  
AND NONE OF THEM THAT TRUST IN HIM SHALL BE DESO-  
LATE.”—*Ps. xxxiv. 22.*

To be desolate, is to be without a friend and without a resource ; helpless, defenceless, destitute, forsaken. In the scriptural sense it is to be guilty ; separated from God, and having no way of access into his presence ; or, as the apostle expresses it, it is to be “ without hope and without God in the world.” It is to be without one tie, one connecting link, one uniting principle, with that great and blessed Being, who is the one, the only fountain and fulness of life and peace and joy. It is to be solitary and alone in the midst of God’s vast universe. It is to be in a state of

alienation from God, lost, and ready to perish. This O my soul! is to be desolate! and this is the sad state of every one by nature; of every one born into this world considered as a sinner, and by virtue of his connection with the first Adam. And a man may have houses and lands, and riches and honour, relations and friends, and yet, be desolate!

But it is said "the Lord redeemeth the soul of his servants, and none of them that trust in Him shall be desolate." "They shall call thee, the holy people, the redeemed of the Lord; thou shalt be called, sought out; a city not forsaken." *Isa. lxii. 12.*—They who "trust in Him,"—a fiducial trust is grounded on a revelation; it is affiance in God, not only as the Creator but also as the Redeemer of his people (*see John xiv. 1*); and blessed are they who know God, the Most High God, the Lord Jehovah of Hosts, not only as their Maker, but also as their Redeemer. He has set the captives free, and they have become his willing servants;

and by their Master, their Sovereign, and their Lord, they shall never be forsaken. "Thou shalt no more be termed forsaken," neither shall thy land any more be termed desolate; but thou shalt be called Hephzibah, and thy land Beulah." *Isa. lxii. 4.*

The Lord delighteth in his people; the Lord taketh pleasure in his people; the Lord will joy over his people; the Lord will not forsake his people; the Lord knoweth them that are his; He knoweth them that trust in him, and none of them that trust in him shall be desolate.

In whose service am I engaged? Who is my Lord and my Master? In whom or in what am I trusting?

O Christian! bear continually in mind thy high vocation, and thy great encouragement; the glorious assurance that He who hath redeemed thee, made thee his own, and called thee to be his servant, has said, thou shalt never,—by Him,—be left desolate.

O may I each revolving year,  
As my advancing soul draws near,  
Towards thy blest abode ;  
More gratefully for thee employ,  
(Thou Source of endless life and joy) !  
The powers Thou hast bestowed.

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## FIFTH DAY.

“ THOU SHALT WORSHIP THE LORD, THY GOD, AND HIM ONLY SHALT THOU SERVE.”—*Matt.* iv. 10.

It would sound very harshly in the ears of the world, and to many persons it would give great offence, were it said to them in so many words, “ You worship the devil ;” and yet the Scriptures, which are truth and no lie, give to him this title, “ the god of this world.”\* and that, in fact, is the object of worship, whatever it may be, which bears rule and has the supreme influence over the mind and the affections, forms the principles

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\* 2 Cor. iv. 4.

and sways the conduct. Now, it is written, “ \* No man can serve two masters;” and, “ If any man love the world, the love of the Father is not in him.”† If the soul, therefore, be led captive under the power and fascination of worldly pleasures, worldly pursuits, worldly distinctions, little heeding (it may be, little suspecting) whose hands hold the chains, it is taken in the snare of him who said to Jesus, “ All these things will I give thee, if thou wilt fall down and worship me.”‡ “ For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, are not of the Father, but of the world,” and “ the fashion of this world passeth away”§

O Christian ! look well to the state of thine *heart* ;—call it back from its momentary wanderings ; carefully preserve thine allegiance to thy rightful Sovereign ; never let it be with thee a doubtful matter to whom those words apply : “ Whose I am,

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\* Matt. vi. 24. † John ii. 15. ‡ Matt. iv. 9. § 1 John ii. 16.

and whom I serve.”\* This is the victory that overcometh the world, even your faith.†” What are the distinctions, the pleasures, or the pageantry of this world’s transient day, in the estimation of him whose faith substantiates unseen realities?—the joys, the glories, the high dignities of a kingdom that cannot be moved? O! constantly bear in mind thy high and holy calling; remembering who it is that says, “If any man serve me, let him follow me;” and “where I am, there also shall my servant be.” “If any man serve me, him will my Father honour.”‡ “YE SERVE THE LORD CHRIST.” *Col.* iii. 24.

Angel of God! Almighty! and the Lamb!  
Thee would I serve, for only thine I am.  
Lord of my soul’s affections!—who alone  
Hast there an altar, and hast there a throne;  
O! make and keep me faithful unto thee;  
Then, where thou art, Lord, let thy servant be.

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\* Acts xxvii. 23. † 1 John v. 4. ‡ John xii. 2.

## SIXTH DAY.

“ IF WE SUFFER WITH HIM, WE SHALL ALSO REIGN WITH HIM.”—2 *Tim.* ii. 12.

What is it to suffer with Christ? It is not merely the endurance of sufferings; sufferings, both mental and bodily, abound among those who are strangers to Jesus, and who will have no part with him in his kingdom. Numbers there are, alas! who suffer even now, and have no consolation; who will suffer hereafter, without intermission, without hope, without end! Far otherwise the lot of those who suffer with Christ. “As the sufferings of Christ abound in us,” says the apostle, “so our consolation also aboundeth by Christ.” They are balanced; yea, more than balanced, even here on earth, and hereafter we shall reign with him in glory. To suffer with Christ, may be understood, 1st, to refer to sufferings for Christ;—those which come upon us in consequence of our attachment to Christ and his cause, “For thy sake we



are counted as sheep for the slaughter." In the early ages of Christianity, to profess openly the name of Jesus, was to become a martyr; and sufferings endured for him were counted an honour and a distinction: "To you it is given," was the language of Paul to the Philippians, "not only to believe in Christ, but also to suffer for his sake." To you it is given, as a mark of God's distinguishing favour, to evince the power of that grace with which he had enriched them, the strength of their faith, the vitality of their hope, the fervency of their love, the truth of their profession. By what they endured they gave full proof that the spirit of glory and of God rested upon them. Sufferings for Christ have not ceased, though, blessed be God, it is not now the fire, the rack, and the wheel; yet it is a truth to which Scripture and experience bear their united testimony, that whosoever will live godly in Christ Jesus, shall also suffer persecution; and all who make an open profession of the

faith of Jesus, are called to do it in the spirit of a martyr. Sufferings for the sake of Christ, will be recompensed by Christ : "Be thou faithful unto death, and I will give thee a crown of life." *Rev. ii. 10.* But, 2ndly, to suffer with Christ, is to suffer in his spirit; for none will do this but those who are one with Himself. Their meekness, their resignation, their patience, their heavenly-mindedness, and every grace by which they are enabled to glorify their Lord, proceed not from themselves, but from Him to whom they are united by a living faith; and that kingdom to which they are appointed, is already set up in their hearts. It is the reign of righteousness, and peace, and joy. Being dead with Christ, with him also they are risen again, through the faith of the operation of God; and although the outward man perish, the inward is renewed day by day; and their light afflictions which are but for a moment, are working out for them a far more exceeding and eternal weight of glory.

O Christian ! be this thine only care : if called to suffer, see that thou suffer *with Christ*.

O Saviour ! when shall I,  
 From earthly bonds set free !  
 Expand my gladsome wings, and fly  
 To reign and rest with THEE ?

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#### SEVENTH DAY.

“ I MEDITATE ON ALL THY WORKS ; I MUSE ON THE WORK OF THY HANDS.”—*Ps. cxliii. 5.*

I have watched the butterfly in the sunny day of its evanescent, but happy existence ; I have seen it expatiate, on light and buoyant wing, hither and thither, as this or that form of beauty, radiant in hue, or fragrant in perfume, attracted its attention, and invited it to settle for a while on the soft and silken surface. It does not live in vain ; it has its place and its office in the creation of God ;

it is a part of his works, a beautiful specimen of the skill of his hands. True it may apparently exist but to enjoy; and even were it so, could no higher purpose be discerned for its little life, even this, as a single principle, would serve to magnify the glorious and benign Creator. It is the work of God—life in joy: but it is more;—it is an image and figure of a something far more high and blessed: “I muse on the work of thy hands;” and, musing, I ascend, as by steps, from the minute to the magnificent; I think of life in its higher degrees, in its nobler expansion; I think of the cherubim and the seraphim; of living intelligence, the radiance of holiness, and the joys of glorified spirits: these also are “the work of thy hands.” Again I meditate; my thoughts return; they fall inward, and fix upon myself. God hath given *me* life; and for a purpose, and to an end. Let the fly traverse the element for which it is fitted; there let it display the beauty, and enjoy the

volatility, of its embroidered wing. God has enriched my soul with more exalted and holier powers. I am not yet an angel!—but to this I am predestined: I shall be as the angels; if counted worthy to be one of the children of the resurrection. I shall wing my way over all the wonderful works of the Almighty; and shall know the joy of existence—not with the worms of the earth—not with the re-animated chrysalis—but with the saints in glory! And *my* sunny day will never be overclouded, will never have an end; for that day is ETERNITY! and its sunshine is THE LIGHT OF THE GLORY OF GOD! THE LORD WILL BE TO ME AN EVERLASTING LIGHT, AND MY GOD MY GLORY. *Isa. lx. 19.* And is there not a lesson which even now, for my present improvement, this little creature may read to me. Although I am yet, for a season, shut up in this prison of clay; I may soar by faith—yes, on the wings of faith and love—I may soar, and pass over the miry swamp

and dusty path of this world's sterile surface; and settle in heart upon the blossoms of hope; and drink in all that is fragrant, and delight myself in all that is fair and blessed; in the Paradise of God's revelation.

If the dust of thy creation,  
God of wonders! baffle me;  
How shall thought, or meditation,  
Scale the heavens, and reach to THEE?

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## WEEK X.

### FIRST DAY.

**“THEY SHALL HUNGER NO MORE, NEITHER THIRST ANY MORE, NEITHER SHALL THE SUN LIGHT ON THEM, NOR ANY HEAT.”—*Rev.* vii. 16.**

**My God ! I love to meditate on Thee !  
To think upon thy words, thy works, thy ways !  
And in another world my joy will be  
To bless thy holy Name, and sing thy praise.  
I love to think upon that world of light ;  
That world where Jesus reigns, the world above ;  
Where faith and hope are perfected in sight ;  
Where Thou art known in truth and served in love.**

**The surges beat not on that happy shore ;  
No wave of sorrow there shall ever rise ;  
For sin, in all its forms, is known no more,  
And death, with all its power, for ever dies.**

Mortality's sad tears have ceased to flow ;  
Fear and disquietude, corroding care,  
And all that agitates this scene below,  
Can to no bosom find admittance there.

There all is " righteousness and peace and joy ;"  
Those who have laboured enter into rest ;  
A rest no adversary can destroy,  
No enemy shall trouble or molest.  
Pure, " incorruptible, and undefiled,"  
Is that inheritance, so freely given  
To every one who, as a little child,  
Has humbly sought and walked the way to heaven.

One Spirit fills and animates the band  
Of holy beings in that blest abode ;  
The citizens of that delightful land ;  
It is the Spirit of the Lord their God.  
Perfect in knowledge, they behold Thy face,  
Thou God of truth and glory, and adore ;  
Perfect in love ; with Thee, the God of grace,  
And with each other, one—for evermore.

Tranquil and clear ; refulgent, yet serene ;  
The cheering atmosphere they breathe on high ;



beauty!—the harmony!—the happiness!—of those, who can thus bring down the earnest of their future heaven below, and enter, even here on earth, into the felicity of the “communion of saints.”

O Saviour! when I trace  
What thou hast done for me,  
And in the riches of thy grace,  
My sure salvation see;  
With wondering joy I raise mine eyes,  
And heavenward my affections rise.

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### THIRD DAY.

“HIS NAME SHALL BE CALLED WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE.”—*Isa.* ix. 6.

Who is there that needs not counsel? in a world of obscurity and danger, where every step may involve the foot in a snare, and every path issue in a labyrinth? Who does

not need a counsellor? Who does not stand in need of help? being destitute of any inherent strength, and having to cope with many and powerful adversaries—to labour and toil with many and increasing difficulties—where to give up the warfare and the exertion, is to perish everlastingly? Who does not feel the want of a parent's tenderness? a father's care and affection? in a land of strangers, exiled far from home? Who sighs not for peace when surrounded by tumult and confusion? harassed by those who would triumph in their overthrow; and exposed to sorrow in some new form with every shifting scene? Such is the state and such are the circumstances of the Christian, sojourning, travelling, conflicting, here below. But there is One, whose name may well be called Wonderful, for wonderful he is in all his ways: the Child born, the Son given *unto us*; that Son, that blessed One on whom was shed, and in whom dwells, in all his fulness, and for the benefit of all who look to him in their

necessities,—“the Spirit of counsel and of might,” the Spirit of love and of peace; yea, “all the fulness of the Godhead bodily.” Of whose fulness we receive, and “grace for grace.” With such a Counsellor, can I err?—with such a Rock, can I faint?—with such a Father, can I feel myself an orphan?—comfortless? with such a fountain of consolation? Here are His own immutable promises, “I will guide thee with mine eye; I will strengthen thee, I will help thee, I will uphold thee with the right-hand of my righteousness;” “I will not leave you comfortless;” “Peace I leave with you, my peace I give unto you;” “Let not your heart be troubled, neither let it be afraid.”

“Thanks be to God for His unspeakable gift.”

May Jehovah's love attend thee,  
May His wisdom guide thy way;  
May his mighty arm defend thee,  
Through life's stormy doubtful day.

In each scene of tribulation,  
May His voice thy spirit cheer ;  
And the God of thy salvation  
Still in thy behalf appear.

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## FOURTH DAY.

“ HE HATH PUT A NEW SONG IN MY MOUTH : PRAISE  
TO OUR GOD.”—*Ps.* xl. 3.

God had wrought for him some new deliverance; or, taking a review of that goodness and mercy which had sustained and preserved him throughout the course of this earthly pilgrimage, his heart was awakened anew to offer its tribute of thanksgiving. And canst not thou, also, O Christian believer ! sing this new song, “ Praise to our God ?” From what hast not thou again and again been delivered ? David had enemies, many and mighty ; yet it is written : “ The Lord preserved David whithersoever he went.” 1 *Chron.* xviii. 6 and 13. Thou also hast

enemies within and without; and from them all Christ delivers thee. Think of all he hath done for thee, and “praise him:” think of all he is now doing for thee, and “praise him:” think of all he hath engaged to do for thee, and “praise him.” The new song is sung in heaven; not by the angels; the cherubim and the seraphim, they cease not, day and night, to hymn the praises of JEHOVAH: yet there is a song which they never learned; none can sing it but they who are redeemed from the earth; “the redeemed of the LORD, whom he hath redeemed from the hand of the enemy.” *Ps.* cvii. 1, 2.

Dost thou ask, “Who will teach me this new song? or, “How shall I sing the Lord’s song in a strange land?” Note—David says, “HE hath put a new song in my mouth.” “The SPIRIT of JEHOVAH spake in him, and his word by his tongue.” 2 *Sam.* xxiii. 2. As that Spirit is given to help thine infirmities in prayer (for “we know not what to pray

for as we ought"), so is he both able and willing to assist thee in praise. Ask HIM to put a new song in thy mouth.

Tune THOU my heart, my harp : untouched by  
Thee,  
Nor heart, nor harp, can yield sweet melody.

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### FIFTH DAY.

"WALK ABOUT ZION AND GO ROUND ABOUT HER : TELL THE TOWERS THEREOF, MARK YE WELL HER BULWARKS, CONSIDER HER PALACES."—*Ps.* xlviii. 12.

O Christian believer ! hast thou ever "set thine heart" to this ? "Ye are come," says the apostle, "to Mount Zion." *Heb.* xii. 22. Ye are come, that is by faith ; and when the spirit drops her earthly tabernacle, she will be found standing among those of the "just made perfect." Hast thou ever walked about this Mount Zion ? Hast thou considered the strength and security, the beauty and glory of thy salvation ? "Thou shalt call thy

walls Salvation, and thy gates Praise." Hast thou ever pondered, thought upon, admired these towers, these bulwarks, these palaces? From whence is their wonderful beauty, their marvellous strength? "I," says JEHOVAH, "I will be a wall of fire round about her, and the glory in the midst of her." The presence of God—this is her strength. "God is known in her palaces for a refuge;—God in Christ. Here is the refuge of his believing people; this is the Rock that shall never be moved—the Rock of everlasting ages. O the blessedness of being built upon this Rock!—Eternal Love!—Immutable Truth!—Almighty Power!—Fixed Design!—Infinite Wisdom, Perfect Righteousness, Unblemished Holiness, Unfailing Mercy, and Abounding Grace! Here are bulwarks! impregnable, immoveable, everlasting. Well mayest thou consider these with devout and admiring wonder, exult in the security of thy great "Salvation," and call thy gates "Praise."—*Ps.* xcv. 1, 2.

See, my soul, the strong foundation,  
God, thy God, in Zion lays;  
On her walls is 'graved "Salvation,"  
On her sparkling portals, "Praise."

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## SIXTH DAY.

"MARK YE WELL HER BULWARKS, CONSIDER (SET YOUR HEART TO) HER PALACES; THAT YE MAY TELL IT TO THE GENERATION FOLLOWING."—*Ps.* xlviii. 13.

Every privilege has a corresponding duty : or, rather, every duty is in itself a privilege of the highest order. "Ye are," said the Lord Jesus, "my witnesses." *Acts* i. 8. 1 *John* i. 3. And to bear testimony to the truth as it is in Jesus, is the delightful privilege, as well as the imperative duty, of every believer. To be a witness for Christ, is an honour and a work not restricted to an apostle, nor to those holding the ministerial office : every Christian in his day and generation, every believer, is called to be a



witness for the truth, to "hold forth the word of life." *Matt.* v. 14, 15, 16. *Phil.* ii. 15, 16. Ye that have tasted that the Lord is gracious, invite others to the feast. Ye that have entered into the strong tower, call upon them that are without to enter in also; to take shelter there, and find therein with you, security and sweet repose. "Walk round about Zion," consider her situation, ponder her strength, and count her battlements; that you may give a correct statement; yea, mark them well, that you may speak confidently; and then speak of the all-sufficiency, the wisdom, the grace, and the might of Him, who rules and reigns in Zion. Speak of the glory and majesty of his person; Speak of the perfection of his atonement, righteousness, priesthood, &c.: and, while you walk in Zion's earthly courts; by your public profession, your heavenly conversation; by the usefulness and consistency of your life; by the holy and attractive power of your walk and spirit; exalt the name of

your Redeemer ; and raise your humble, but imperishable monument, to the God of your salvation.

Lord ! I would tell to all around,  
The riches of thy grace ;  
How great thou art in mercy found,  
To all who seek thy face.

My soul would make it her employ  
To testify of Thee ;  
Whose blessing gives encreasing joy  
From every sorrow free ;

Would gladly every power unite  
To spread this truth abroad :  
“ They who would taste unmixed delight  
Must know THE LOVE of GOD.”

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## SEVENTH DAY.

**“LET THE WORDS OF MY MOUTH AND THE MEDITATIONS OF MY HEART BE ACCEPTABLE IN THY SIGHT, O GOD! MY STRENGTH AND MY REDEEMER.”—Ps. xix. 14.**

“Let all my converse O my God with thee, be acceptable in thy sight; my adoration, supplication, intercession, thanksgiving and praise. Let all my conversation with my fellow christians, and the intercourse I may have with others, be approved and blessed by thee: let all my thoughts and all my words flow in a pure and holy current, and tend to thy glory. Such is the desire of every heart that knows the power of redeeming grace; such is the language of faith, love, and devotedness of spirit. It is a recognition of the principle laid down as the rule of a believer's life; “Whether ye eat or drink, or whatever ye do, do all to the glory of God.” Let this be the tendency not only of the external action, but the marked character of the internal and actuating principle, the meditated purpose of the heart.

Reader!—how is it with thee? Is it thy constant aim and thy continued effort to glorify Him, who lived and died and rose again for thee? Thy GOD and thy REDEEMER! bearing in mind that he alone can enable thee so to live, for he who is thy REDEEMER, he also is thy STRENGTH; It is His SPIRIT that must endue thee with moral power, strengthen thee with might in the inner man, and enable thee to live to his glory, who gave his life for thee. O! seek the help of that Spirit: and, if thou hast sought it, seek it more and more; for it is a promised blessing (*Luke xi. 9 and 13. Acts ii.*): so shalt thou be enabled to speak to him in prayer, and in praise; so shalt thou speak for him, by bearing thine humble testimony to his truth, and grace, and all-sufficiency. Meditate on the glories of his NAME, and the greatness of his love. And may it be given thee, constantly to hear the secret whisper of his Spirit bearing witness with thine, that thou art “accepted in the Beloved.”

**Holy! Holy! Holy! Lord!**  
Glory unto Thee be given;  
**Be Thy Name on earth adored,**  
Hallowed, as it is in heaven;  
**While triumphant saints are praising**  
Thine immeasurable love;  
**And angelic hosts are raising**  
Songs of joy to Thee above;  
**Let my humbler worship rise**  
Thine accepted sacrifice.

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## WEEK XI.

### FIRST DAY.

**"HE MADE THE STARS ALSO."**—*Gen. i. 16.*

The stars in glory speak thy praise ;  
They give their fair and faithful light ;  
Each shining sphere in turn displays  
The greatness of JEHOVAH'S might.

O that, like them, I may pursue  
The course thy word marks out for me !  
My soul to thy high calling true,  
Reflecting light derived from Thee !

Thy Spirit's power, Lord, impart ;  
So shall I in obedience move,  
With ready mind and perfect heart,  
Impell'd by grace, and drawn by love.

My glorious SUN ! if thou wilt cheer,  
And make me in thy likeness shine ;  
Fair as those glowing orbs appear,  
A brighter glory shall be mine.

## SECOND DAY.

**“ WITH MY WHOLE HEART HAVE I SOUGHT THEE : O  
LET ME NOT WANDER FROM THY COMMANDMENTS.”—  
*Ps. cxix. 10.***

Here is a consciousness of loyalty and integrity towards God, united with a deep sense of moral weakness. And happy the soul that can with these united feelings habitually turn and present this solemn and affecting appeal, this humble and fervent prayer, to the Searcher of all hearts, and the Giver of all grace. How is it with thee, O ! Reader ? Canst thou say, “ With my whole heart have I sought THEE ? ”

What is it to seek God with the whole heart ? It is to seek him supremely, earnestly, fervently, perseveringly (*Isa. xxvi. 8, 9. Ps. lx. 1. Ps. xxvii. 4. Gen. xxxii. 26.*) ; it is to seek him in the appointed way and means—faith and prayer (*Heb. xi. 6. Luke xi. 9, 10 and 13.*) ; the word (*John v. 39.*) ; the ordinances of the sanctuary (*Prov. viii. 34.*) ;

and *with* all, and *in* all, and especially, CHRIST JESUS; “the way, the truth, and the life;” the one, only way; the true, the living way of access into the Holiest; his sacrifice, his righteousness, his intercession. Also, it is to seek God in the way of obedience, (*John* vii. 17.) and such is the very breathing of the prayer, “O! let me not wander from thy commandments.” Where there is a seeking after God, there will be a thirsting after conformity to the divine will: and as such desires can proceed from no one but God himself; so by God himself shall they be abundantly and for ever satisfied.

Thyself I seek, and that which pleaseth Thee;

Thou knowest this is all my soul's desire:

O! be that high communion granted me,

To which thy WORD hath taught me to aspire;

That precious WORD on which my soul relies,

Till I behold thy glory in the skies.



## THIRD DAY.

**"AND ALL THINGS WHATSOEVER YE SHALL ASK IN PRAYER, BELIEVING, YE SHALL RECEIVE."**—*Matt. xxi. 22.*

Wise in all his counsels, and wonderful in all his ways, it has pleased God, in revealing his purposes of grace and mercy toward his people in ancient days, while he addressed them as individuals, to do so in words that became the common property of his people in every succeeding age; the stay of their faith, and the life of their hope. Such was the promise given to the father of the faithful: "I will bless thee, and thou shalt be a blessing." *Gen. xii. 2*; see also *Gen. xv. 1*. Such the assurance granted to Isaac: "Fear not, for I will be with thee, and I will bless thee." *Gen. xxvi. 3*.; to Jacob, "I am with thee, and I will keep thee in all places whither thou goest." *Gen. xxviii. 15*; to Moses, "My presence shall go with thee, and I will give thee rest," *Ex. xxxiii. 14*; to Joshua, "I will not fail thee, nor forsake thee,"

*Josh.* i. 5; and so onward through subsequent ages, to the more full, clear, abundant dispensation of the gospel. The promise spoken by Christ to his disciples, and recorded in *Matt.* xxi. 22, was not restricted to those who heard the words. We find the same promise given, in a general and comprehensive way, to his disciples in the sermon on the mount, *Matt.* vii. 7, and in *Luke* xi. 9 and 13; the same, with the gift of the Holy Ghost, is particularly specified and assured to *all* who ask of God that greatest and most invaluable of gifts. The apostles could not enter upon the work of their ministry, until they were anointed, and fitted for it by the Holy Ghost. "Wait," said Jesus, "for the promise of my Father." They did so, and the promise was fulfilled; and the Spirit descended and rested upon them on the day of Pentecost, in the form of cloven tongues of fire: and from that day signs, and wonders, and miraculous powers, attested his presence with his people. But

the promise, and the gift of the Holy Spirit were not restricted to the apostles; three thousand persons gladly received the assurance from the lips of Peter, speaking as they were moved by that same Spirit, that “the promise belonged to them and to their children, even to “as many as the Lord our God shall call.” *Acts* ii. 38, 39. The signs and the miracles were an external manifestation, adapted to the state of the church, and the circumstances of the age: but the internal power, the substance, the glory, the BLESSING, is the property and possession of every believer, in every state of the church, and in all ages:—a child equally with an apostle, if he be “a partaker of Christ,” is an “heir of promise,” and of this promise especially; has a right to plead it, and to expect its fulfilment. See and compare *Gal.* iii. 14, 26, 27, 28, 29.

O! shine upon me from above!

Baptize me with thy Spirit's fire;  
That, filled with light, and life, and love,  
My soul may heavenward aspire.

## FOURTH DAY.

**“TRUST IN THE LORD AND DO GOOD; SO SHALT THOU DWELL IN THE LAND, AND VERILY THOU SHALT BE FED.”**  
—*Ps. xxxvii.*

“Trust in the Lord, and do good.” What a blessed life is this!—blessed in itself, independently of the promise annexed: a life of faith and benevolence; a life of affiance and love!—the soul confiding in God for its own happiness, and laying out its resources for the benefit and happiness of others. Yet the promise also, is sure, and may be confided in; whether it be understood with regard to temporal supplies, or spiritual blessings, “verily, thou shalt be fed.” It is one of the verities of God, notwithstanding the apparent inequality of his providential dispensations. “With the merciful thou wilt shew thyself merciful;” and “those who honour him, he will honour;” and “with what measure ye mete, it shall be measured to you again.” God has connected princi-

ples and their results; and the life that is rooted in faith, and fruitful in Christian charity, love, and good works; such a life is blessed both here and hereafter.

Consider it, more particularly, first, as it respects the things that are temporal. They who look to God, confiding in him as the God of providence; esteeming themselves to be his stewards; and using their portion in this world without abusing it; while, according to their ability, they feed the hungry, clothe the naked, provide a refuge for the fatherless and friendless; God will provide an inheritance for them; they shall dwell in the land; they shall be fed; they shall have all things, and abound! The friend of the poor shall never be left friendless: and, if this be true as to the things of this passing life, it is not less so with regard to those richer blessings, of which these, at best, form only a faint shadow and similitude. Trust in the Lord Jesus Christ; receive and confide in Him as thy "wisdom, righteousness, sanctification, and redemption;" dif-

fuse, according to your ability, the savour and sweetness, the power and grace, of his holy Name; extend the light of his truth, exemplify the purity of his precepts in thy spirit, and walk, and conversation; and seek to save both thyself and all within the atmosphere of thine influence: so shalt thou dwell in the liberty, and peace, and plenitude of his kingdom—and verily, verily, thou shalt be fed. “He that cometh to ME, shall never hunger; he that believeth on me, shall never thirst.”

Before I call, thy mercy hears;  
Before I ask, thy grace appears:  
And blessings from thy boundless store  
Are mine, that I may ask for more.

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## FIFTH DAY.

**“ THAT HE WOULD GRANT YOU ACCORDING TO THE RICHES OF HIS GLORY, TO BE STRENGTHENED WITH MIGHT BY HIS SPIRIT IN THE INNER MAN, THAT CHRIST MAY DWELL IN YOUR HEART BY FAITH.”—*Eph.* iii. 16.**

**“ According to the riches of his glory :”** that is, of his grace, which is to his glory (*see Eph.* i. 6, 7, 12) ; and the beaming forth of his glory upon us, his children by adoption and grace, by which, glory reverts to him everlastingly, through Christ Jesus : in whom that grace is laid up, and through whom it is dispensed to all believers in all ages. Paul prays this might be granted them of the Father, namely, “ to be strengthened with might by his Spirit, according to the riches of his grace ; that Christ might dwell in their hearts by faith, and that they might be rooted and grounded in love,” &c. &c. By which we learn, that nothing less than a divine power will suffice, to enable the soul to rise above the influence of earthly and sensible objects ; so as to embrace, cleave to, and de-

light in, an unseen, yet ever present Saviour; whose ineffable, illimitable love, is the all-satisfying portion of his redeemed and sanctified people, both now and for ever; so that under the constraining influence of this love in all its transforming power, having it continually and increasingly revealed to their hearts, and delighting, and rejoicing, and glorying in its blessedness, they might be filled; replenished and filled; with the all-sufficiency and fulness of God. The beauty and force of this prayer will be rendered more apparent by a reference to *Genesis* i. 2, where the earth is said to have been "vanity and emptiness:" this was *its* fulness. Now the earth is a figure of the heart in its natural state. God takes this vain and empty heart, and fills it with faith and love: and faith and love, and nothing else, will apprehend God; and faith and love will cast out all beside God; receiving him in all His fulness, that is, Christ Jesus; the immediate Object of faith, and centre of all holy and



present tabernacle shalt be crumbled into dust, thou hast a building, a house, not made with hands, "eternal in the heavens." "In my Father's house are many mansions." And He who spake those words, is gone to prepare one for thee; and will assuredly come again to receive thee to himself; that where he is, there thou mayest be also. But who shall set forth the glory of that place, or declare what God the Lord hath prepared for them that love him?"—for those whom HE loves? Eye hath not seen it, nor ear heard it; nor hath it entered into the heart of any, save those into whose heart the Spirit of God hath entered; and in his own pure light, and power, and holiness, and peace ineffable, hath given the earnest of that glory which awaits the redeemed of the Lord.

Glory, and honour, and thanksgiving, and praise, be ascribed unto Him, who, having given up, for us all, his own beloved Son, doth also, with him and in him, "freely give us—all things!"

Nor eye hath seen, nor ear hath learned,  
 Nor hath the heart of man discerned,  
 What God hath laid in store above  
 For those who cleave to him in love.

But he hath placed within the reach  
 Of all, his Spirit deigns to teach ;  
 A glass which brings those glories near,  
 And makes new worlds of joy appear.

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### SEVENTH DAY.

“HAPPY IS HE WHO HAS THE GOD OF JACOB FOR  
 HIS HELP, AND WHOSE HOPE IS IN THE LORD HIS GOD.”

*Ps. cxlvi. 5.*

Help and hope.—It must be inferred that the person thus blessed is in a state of danger, weakness, and imperfection : and truly, such is the state of every man in this fallen world ; nor is there help, nor is there hope, for any living soul but in God, the LORD ; JEHOVAH in covenant. He who “ is nigh to all who

call upon him—to all who call upon him in truth.” Blessed is he, and only he, who can look up and say, “ My help is in the Name of JEHOVAH, who made heaven and earth.” Yea, thrice blessed is he whose hope is in the omniscient, omnipotent, and eternal God. And who is the man thus blessed ? It is the believer ; it is he who has laid hold of the promises of God in Christ Jesus ; it is he who has fled for refuge to Christ—to HIM who is emphatically termed our HOPE. 1 *Tim.* i. 1.

O sinner ! search and see, where is thy hope ?—thy expectation ?—for, unless the Lord Jesus be thy hope, thou art without hope, and without God in the world, yea, in the universe. But, if Christ be indeed thy hope, then hearken : “ Blessed is the man who trusteth in the LORD, and whose hope the LORD is.” *Jer.* xvii. 7, 8. “ Thou hast a mighty, yea, an almighty helper. He hath given thee an assurance, many times repeated. “ Fear not ; I will help thee.”

(*Isa.* xli. 10, 13, 14): and thou mayest confidently rest in the words that he hath spoken. His perfections are pledged for the fulfilment of all that he hath promised; until the cry of the needy, shall be exchanged for the song of the glorified spirit; and hope in God shall be swallowed up in the fruition of his glory.

Blest assurance!—spirit-cheering  
Word of Him that cannot lie!  
Truth most precious and endearing,  
GOD, our GOD, is ever nigh!  
Glorious hope, sweet consolation,  
Words of heavenly promise give;  
And the heirs of GOD's salvation,  
On his words of promise live.

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## WEEK XII.

### FIRST DAY.

**"FOR WE ARE SAVED BY HOPE."**—*Rom. viii. 24.*  
See also, *1 Tim. i. 1.*

There is a hope—as sweet as it is sure ;  
A hope that brightens, when all others fade :  
The heart wherein it dwells, is rendered pure ;  
And worldly glories pass into the shade.

Fair is the light it sheds upon the course  
Of travellers that walk in Zion's road ;  
While they behold in its refulgent source,  
The opened portal of their blest abode.

This hope, the fainting labourer sustains ;  
It cheers the sorrowful desponding breast ;  
It makes the sufferer forget his pains ;  
And points the pilgrim to his future rest.

The captive exile hails the shining ray,  
The welcome harbinger of his release ;  
Which o'er the cloud in trouble's darkest day  
Still throws the arch of promise and of peace.

Blest sign of covenanted truth and love !  
No cloudless sky can boast so rich a zone ;  
Save where thy splendour, in the world above,  
Circles around the everlasting throne.

Upon that brilliant bow an oath appears  
Inscribed in colours of no mortal dye ;  
And light affliction's " momentary tears "  
Vanish—in visions of ETERNITY !

Hope of immortal life !—that secret spring  
That wakes the moral movement of the mind,  
Bears it aloft on joy's exulting wing,  
From earth set free, unfettered, unconfined.

The " hope of righteousness," by faith received,  
Gives to the soul, assurance of its crown ;  
The " hope of glory" in the heart believed,  
Brings to the heart that glory beaming down.

**THOU** art that hope, that beaming glory, **THOU**;  
Son of the living **GOD**!—eternal Love!  
Who from the heaven of heavens didst lowly bow,  
That we might rise and reign with **THEE** above.

Low as the worm that creeps upon the ground,  
So low, so abject, is the sinner found :  
High as the angel, waiting **God**'s commands,  
So high the saint before his presence stands !

Such are the wonders that thy grace unfolds,  
Such are the glorious views their faith beholds,  
Who see thy **CROSS**!—to that for refuge flee,  
And fix their one, their stedfast hope on **THEE**.

O ye afflicted, broken, tempest-tost !  
Hither, and thither on life's billows driven ;  
Cleave to the hope that never can be lost,  
The one sure hope to man in mercy given.

Long as those spheres, for signs and seasons roll,  
Here is man's only never-failing trust ;  
This is the anchor for the sinner's soul—  
The confident affiance of the just.

And, "thou wilt keep in peace, in perfect peace,  
The mind that on thy word of truth is stayed,"  
Until the flowing tide of time shall cease,  
And all its troubled waves at rest are laid.

And when beneath those waves this world shall  
lie,  
And all its hopes are buried in the deep;  
Not buried there—not there engulfed shall die  
The Christian's hope: this hope shall never  
sleep;

In death, it lives! and in that awful hour,  
Hope most triumphant, cast within the veil,  
Bearing the spirit up with mightiest power,  
Has hold of Him, whose strength can never  
fail;—

Has hold of THEE! its Object and its Rest:  
And through the ages of eternity  
The soul, MOST HOLY GOD, of THEE possest;  
Hope shall not die—but be absorbed in THEE.



## SECOND DAY.

“WE WOULD SEE JESUS.”—*John* xii. 21.

In these few and simple words—this single desire—this one petition—how much is embodied!—more, far more, than many words can express. The happiness and well-being of the soul is included therein, for time and for eternity;—its all of hope and peace, of life and salvation, of grace and glory. Not indeed, that seeing even JESUS, with merely the eye of the body can save the soul; many, in the days of his incarnation, thus beheld him, who yet died in their sins. And Abraham, of whom Jesus said, “He beheld my day, and was glad,” did not see him thus. There is an external, and there is an internal revelation. Christ is revealed in the word; and the word received into the heart, will reveal him there also. Abraham beheld him by faith in the promise, and he was filled with joy: his faith substantiated that which he hoped for, and he was glad. But neither

faith, nor hope, nor joy accompanied that anticipation to the heart of Balaam. "I shall see him, but not now; I shall behold him, but not nigh." The Star was to arise out of Jacob; but no beam from its distant glories, filled his soul with light. The sceptre was to arise out of Israel for the destruction of the enemies of God, and the salvation of his people; and he exclaims, "Alas! who shall live, when God doeth this?" Far other were the feelings of the afflicted patriarch, the man whose heart was perfect with God: "I know that my Redeemer liveth, &c.; and in my flesh shall I see God, whom mine eyes shall see for myself, and not another." He triumphed, he exulted in the blessed assurance.

The eastern sages travelled many a weary mile, and Simeon waited during many a long year, to look upon him who appeared as the Babe at Bethlehem; but the patience of the one, and the pilgrimage of the others, had equally availed but little, without that

divine illumination which, in the new-born stranger, presented to their faith a divine Redeemer.

Reader! has God ever revealed his Son in thee?—has that glory, which eclipses all other glory, beamed into thy mind?—hast thou felt its awakening, healing, quickening, gladdening, sanctifying power? Then to thee is the arm of JEHOVAH revealed—thou hast seen Jesus. The world may discern in him no form, nor comeliness: thou knowest him to be “fairer than the children of men;” “full of grace and truth.” Visions await thee, visions of surpassing splendour! magnificent and glorious beyond all that sense could apprehend; beyond all the report of faith. He whom thou hast seen in the dust of Gethsemane; him shalt thou behold seated upon the throne of God. He whom thou hast looked upon in the form of a servant, “thine eyes shall see” him, “the King in his beauty; thou shalt behold” him “in the land that is very far off. He who stood at the bar of

Pilate; him shalt thou see coming in the clouds of heaven;—he who was numbered with transgressors, and cut off as a criminal, thou shalt see him on the throne of judgment;—that head, once pierced with thorns, thou shalt see encircled with many crowns;—he who was crucified in weakness, thou shalt behold him reigning in majesty, and girt with omnipotence;—yea, thou shalt see him, who died on Calvary, living, arrayed in glory, “God blessed for ever!”

O the bright, the blissful certainty!—thou shalt behold his face in righteousness; thou shalt “awake up satisfied with his likeness.”

I shall awake,—behold thy face

In righteousness complete;

Receive thy rich reward of grace,

And worship at thy feet.

Thou wilt array my ransomed soul,

In robes of light and joy;

And praise, while endless ages roll,

Shall be my blest employ.

## THIRD DAY.

**"THE GOD OF GLORY APPEARED TO OUR FATHER ABRAHAM."**—*Acts vii. 2.*

This, O Christian believer! is one of the appropriate titles of Him, who condescends to call himself thy brother and thy friend; of Him, who left his throne in heaven, to become thy substitute and surety; of Him, who is thy prophet, thy priest, and thy king: "For no man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him;" or, made him manifest. It is in the face of Jesus Christ that the glory of God, and the God of glory, hath shined upon man. He appeared to Moses in the bush; and Moses hid his face, fearing "to look upon God." He came down upon Mount Sinai, when the mount burned with fire, in the midst of "blackness, and darkness, and tempest." *Heb. xii. 18.* Isaiah, in a vision, beheld his glory, and cried, "Woe is me! &c. for mine

eyes have seen the King, **JEHOVAH** of **HOSTS.**" *Isa.* vi. Yet, he who was seen, as it were, in devouring fire upon Sinai, is the **Alpha** and **Omega** of thy salvation. Of him **Moses** spake when he said, "a Prophet shall the **LORD** your **GOD** raise up unto you of your brethren; him shall ye hear," &c. And if thou hast heard and learned of the **Father**, thou hast sat down at the feet of **Jesus Christ**, and hast received of his words. He is also thy **Priest** (both sacrifice and priest in one); for he offered up himself; though by the hands of wicked men; who, had they known him, "would not have crucified the **Lord** of glory." He is thy **King**; and is now seated on the throne of the **Majesty** on high; whither he ascended amid the anthems of angelic legions, who exclaimed, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, and the **King** of glory shall come in." *Ps.* xxiv. Reader, wouldst thou that he should appear unto thee?—wouldst thou, behold his glory? Lift up the eye of

thy faith, and behold it in the perfection of his mediatorial work ; behold it in his finished salvation ; behold it in the exceeding riches of his grace ; and O may it be given thee to see it in all its sanctifying and transforming power !—till thou shalt awake up satisfied with His likeness, bear His image, and reflect His praise.

Shine, Lord of Glory, shine ;  
With joy thy beams I see ;  
For splendour that surpasses thine  
Will never beam on me.

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#### FOURTH DAY.

“ O COME YE, AND LET US WALK IN THE LIGHT OF THE LORD.”—*Isa.* ii. 5.

Blessed are they who give, and they whose hearts respond to the invitation ! for pure is that light, and happy are they who walk in it ! The light of the LORD !—The light of

the knowledge of the glory of God in the face of JESUS CHRIST;—the light of truth, the light of holiness and peace,—the light of heavenly consolation!—The light of joy and gladness; yea, of everlasting joy: for “the path of the just is as the shining light, which shines more and more to the perfect day.” “Thy sun shall no more go down.” Once it went down at mid-day, and set in darkness; but it arose, the Sun of Righteousness arose, with power and great glory—to set no more. The shadows of death came over Him who on Calvary bowed his head upon the cross in weakness. “He died for our sins,” but “He rose again for our justification;” “declared to be the Son of God with power, according to the Spirit of Holiness by the resurrection from the dead.” “I am He, the living One, that was dead—and behold I am alive for evermore.” O then, come ye, ye on whom that blessed light hath shined, and as ye have received Christ Jesus the Lord, so walk ye in Him; in Him



who is both the way to the Father, and the light that makes it plain ; live to His glory, whose death has secured to you life in glory ; walk in His beams, rejoice in them, and reflect them. Remember, O believer, it is to this end thou art called out of darkness into marvellous light ; that thou mayest shew forth the virtues of Him, who gives to earth its hope, to heaven its fruition, and both to thee !

Light of my soul ! bright Morning Star !  
Thy glories, beaming from afar ;  
Have filled, with truth's refulgent rays,  
My heart with joy, my lips with praise.

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#### FIFTH DAY.

" BUT I, THROUGH THE LAW, AM DEAD TO THE LAW, THAT I MIGHT LIVE UNTO GOD."—*Gal.* ii. 19.

The Law having slain my surety, I am, in *him*, counted *dead*. I have, in him, been arraigned, judged, condemned, and have un-

dergone the sentence of the law. "But, in that he died, he died unto sin once;—in that he liveth, he liveth unto God." He liveth, to die no more. Jesus is risen from the dead; and I am risen in him: thus, I *live*; and by a life derived from himself; by his Spirit flowing down into my soul, I with him live unto God. This is the blessed end and purpose for which Jesus died, and rose again;—the blessed end and purpose for which he is mine, and I am his;—that a life corresponding to his own might be perfected in me. Hence it follows, "I live; yet not I, but Christ liveth in me." My life is derived from him; that it might not only be by him, but in him, and for him, and with him, for ever and ever.

Blessed be God, the very power of the law, hath made me dead to its power: for since it hath been honoured and satisfied by the death of my surety, it can have no more power over me; and now, the life of my surety ensures my life everlastingly; for he

has said, “ I am the Living One, that was dead, and, behold, I am alive for evermore. Amen.” And “ because I live, ye shall live also.” O my soul ! ask thyself continually, “ To whom am I living ?—to myself, or to God ?”

Death of my death ! assist my soul to raise,  
In endless life, thine everlasting praise !

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### **SIXTH DAY.**

“ **BLESSED ARE THE PURE IN HEART, FOR THEY SHALL SEE GOD.**”—*Matt. v. 8.*

“ The pure in heart.”—Purity of heart must be considered to include the following particulars :—1st, A heart sprinkled from an evil conscience by the application of the blood of Christ ; for there can be no purity of heart with guilt upon the conscience. 2ndly, Purity of principle :—the eyes of the understanding being enlightened by the Holy

Spirit, to discern the truth as it is in Jesus ; and beholding in him the NAME and perfections of JEHOVAH : from this knowledge, the knowledge of the Holy One of God, will spring faith, and hope, and love, and every principle that forms, and every grace that adorns, the Christian character. 3rdly, Purity in the affections. God is seen as infinitely glorious and attractive ; and to him the desires will be ascending, and to him the heart will be cleaving in loyalty and love. Being risen with Christ, the affections of the soul will be raised from earth to heaven, and set on things above. 4thly, Purity of conduct : for the faith that beholds God, must walk and act as in his sight. And, finally, the thoughts and imaginations of the heart will be pure ; being filled and occupied with things spiritual, holy, and heavenly ; and thus, while none but the pure in heart can see God, so it is, by beholding the glory of God in the face of Jesus Christ, that the heart must be sanctified and kept pure. “ Looking unto

Jesus," "I shall behold thy face in righteousness ; I shall be satisfied, when I awake up, with thy likeness." " Every man who hath this hope in Him, purifieth himself even as He is pure."

The heart thy searching eye approves,  
The humble contrite heart that prays,  
That firmly trusts, and truly loves,  
And with simplicity obeys ;  
The heart, from evil cleansed and kept ;  
Give me, O Lord ! and then accept.

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### **SEVENTH DAY.**

" AS FOR ME, I WILL COME INTO THINE HOUSE IN THE MULTITUDE OF THY MERCY ; AND IN THY FEAR WILL I WORSHIP TOWARD THY HOLY TEMPLE."—*Ps. v. 7.*

The mercies of God are over all his works :  
" He maketh the sun to arise, and the rain to descend, alike upon the evil and the good, upon the just and the unjust." All that is known and tasted of happiness and of enjoy-

ment upon earth, flows down to man, considered as a sinner, in a way of mercy through a Mediator. But there are mercies of a special and peculiar kind ; spiritual in their nature, and eternal in their duration. It was in the multitude of these, "the sure mercies of David," that he anticipated entering into the temple of the Lord ; and there it was he looked for a renewed and refreshing sense of them, while he waited upon his God. Peace with God, through the blood of atonement ; acceptance and communion with God, through the Son of his love ; the consolations of his Spirit ; that anointing of the oil of gladness ; bright views of the Redeemer's glory ; the earnest and foretaste of heaven : such are the provisions of the heirs of God ; such are the mercies, great in magnitude, as they are also in multitude, which revive the graces of the spiritual worshipper, refresh his spirit, and strengthen his heart, to run with patience and perseverance the race set before him, till his work and warfare upon earth shall

be finished. O Christian believer! unto whom the way into the holiest is now made manifest; wilt not thou take up the language of the man after God's own heart, and say, "As for me, I will go up to thine house in the multitude of thy mercy, and in thy fear will I worship toward thy Holy Temple;" and there may "mercy, and grace, and love be multiplied to thee through Christ Jesus." *Jude 3.*

Thy goodness and mercy shall follow me still;  
The work of thy grace, thou wilt surely fulfil;  
To dwell in thy temple, thy glory to see;  
My portion for ever, my blessing, shall be.

## WEEK XIII.

### FIRST DAY.

**"FOR YE WERE AS SHEEP GOING ASTRAY, BUT ARE NOW RETURNED TO THE SHEPHERD AND BISHOP OF YOUR SOULS."**—1 *Pet.* ii. 25.

On the wild heath of nature cast,  
I wandered far and wandered long ;  
And found but vanity at last,  
In nature's paths, for all were wrong.

I knew not then the living way,  
Which leads to true and lasting bliss ;  
Knew not 'twas folly led astray,  
To seek it in a world like this.

How often had I sprung to meet  
The meteors dancing here and there,  
How often run with eager feet  
To follow what appeared so fair.



The eye of God beheld His child ;  
    (That eye of love, which cannot sleep) ;  
Looked on the wanderer and smiled,  
    Nor ceased to watch, nor failed to keep.

At length there came a gracious word,  
    Which bid the weary heart rejoice ;  
That blessed sound the wanderer heard,  
    And said, “ It is my Father’s voice.”

I turned to see from whence it came,—  
    When lo ! a wondrous cross appeared !  
Whereon, in sorrow and in shame,  
    Hung He who had my spirit cheered.

JEHOVAH’S radiant glory shone  
    Around that patient sufferer’s head ;  
Brightly it beamed, and beamed alone ;  
    For all the meteor fires had fled.

I heard it said, my sins had nailed  
    The victim to the accursed tree ;  
I heard, his merits had prevailed  
    To open heaven wide for me.

Then tears, that give the heart relief,  
 Began alternately to roll;  
 I wept;—my soul was pierced with grief:  
 I wept;—for joy possessed my soul.

I looked again—exalted high,  
 Was He who on the cross had hung;  
 I saw His Throne of Majesty;  
 I heard His praise by angels sung.

And now my happiness I found,  
 And, folded to my Saviour's breast,  
 I live, to point to all around,  
 THE WANDERER'S EVERLASTING REST.

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### SECOND DAY.

“THOU WILT SHEW ME THE PATH OF LIFE: IN THY PRESENCE IS FULNESS OF JOY; AT THY RIGHT HAND, PLEASURES FOR EVERMORE.”—*Ps.* xvi. 11.

Thou wilt shew it to me, or I shall never find it. I cannot discern it by the light of my own understanding; I cannot discover

it by my own unassisted reason. I gaze around me upon the wonders of creation ; but I cannot trace it in the heavens above, nor in the earth beneath. I open the sacred volume, the chart in which it is delineated ; but even there I cannot search it out without thy Spirit's beam : but thou wilt shew it to me. Thou hast said, " If any one lack wisdom, let him ask of God, who giveth liberally and upbraideth not." Thou hast promised thy Spirit, thy Holy Spirit, to those who ask of thee that great and glorious gift. Thou hast said, " I will guide thee with mine eye." And I bow my knee ; I lift up my hands to thee ; to thee I lift up my heart. I ask for wisdom from above ; I ask thy teaching, thy light, thy guidance, thy Spirit. Shew me the path of life ; lead me therein ; and uphold my goings, that my footsteps slip not ; —that path in which thy presence is enjoyed ; that path which leads to thy right-hand ; the abode of the blessed. Yes,—it is to those at his right-hand the King

will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world;" that kingdom, of which **THY PRESENCE** is the temple and the glory: "and in **THY PRESENCE** is fulness of joy." Our feeble powers are not now capacitated to sustain the vision; but the beam that falls from thy glory, is our hearts' highest joy; and when we enter into thine immediate presence in that kingdom, and know thee and love thee perfectly; then shall we also know the fulness and the perpetuity of joy, "pleasures for evermore;"—then shall we receive the "**CROWN OF LIFE.**"

The way of life is "Jesus crucified;"

No other way to heaven can be trod;

In him the soul must *walk* and must *abide*,

That would attain to glory and to God.

## THIRD DAY.

“THE LAW CAME BY MOSES, BUT GRACE AND TRUTH CAME BY JESUS CHRIST.”—*John* i. 17.

The law, both moral and ceremonial, in its letter and in its form, was administered by Moses : but neither could the one impart moral power, nor did the other possess spiritual efficacy (*Rom.* viii. 3. *Heb.* ix. 9 ; x. 4.) ; consequently, the one could only operate in a way of conviction and condemnation ; the other was but introductory to, or “the bringing in of, a better hope.” (*Heb.* vii. 19.) ; its multiplied and various rites darkly shadowing Him forth, who is emphatically called, “our Hope,” Jesus Christ ; the Angel of God’s covenanted mercy, the Minister of life and peace, by whom came “grace and truth.” The ministration of the law is contrasted with that of the gospel ; the ministration of the law being, in fact, the ministration, or sentence, of *death* to the sinner ; while the gospel of Christ is the ministration or medium of *life* : not that

the moral law is thereby set aside, but rather established ; for Jesus hath magnified the law, and made it honourable." It is because he has endured its penalty in behalf of his people, that the "grace of life" is theirs ; and because, as their head and surety, he has fulfilled all righteousness, so that the law, in every jot and tittle of its requisitions, is obeyed, that the "gift of righteousness" is theirs ; and God is just, while he is the justifier of those who believe in Jesus—"the JUST GOD—and the SAVIOUR."

Believer! the grace of our Lord Jesus Christ be with thy spirit.

While, however, the moral law is established, the ceremonial law is done away. Christ is the truth. The sign is no longer needed, when that which it signified is come: the dark shadows are passed away, for the true light hath now shined ; and every one that seeketh, that loveth, that doeth the *truth*, cometh to that light, and rejoiceth in its beams. *John* iii. 19, &c. viii. 31, 32.

Thou wond'rous refuge of the sinner's soul !  
From Thee, by Moses, came the fiery law ;  
But when Mount Sinai's awful thunders roll,  
From Thine own justice we our comfort draw.

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#### FOURTH DAY.

“ LORD ! I PRAY THEE OPEN HIS EYES, THAT HE MAY SEE.

“ LORD ! SMITE THIS PEOPLE, I PRAY THEE, WITH BLINDNESS.”—2 *Kings* vi. 17, 18.

It was a very solemn assertion of our blessed Lord's, “ For judgment I am come into this world, that they which see not, might see ; and that they which see, might be made blind.” *John* xi. And the remarkable incident recorded in 2 *Kings* vi, and the prayers therein so strikingly set in opposition, may not inaptly figure that spiritual illumination which reveals, to the true worshipper and servant of God, those wonders in providence and grace which are hidden from the natural eye ; and, on the other hand

also, that judicial blindness in which the enemies of God and of his people are involved. Nor does the analogy stop here : the conduct of Elisha exhibits the spirit of the gospel precept : “ If thine enemy hunger, feed him ; if he thirst, give him drink.” And let it be thine, O Christian believer ! to imitate his example : “ Bless them that persecute you ;” pray for them that despitefully use you,” &c. Intercede for them, that it may please God to turn their hearts, and to open their eyes, that they may discern their true state ; and to prayer add persevering efforts, that such as are now far from God and his righteousness, may be led into the way of peace, and return to the Master from whom they have wandered. And if it be given thee to say, “ Whereas I was once blind, but now I see,” rejoice and be thankful. A new world is opened to thy contemplation ; thou canst see things invisible : not only the hosts of the Lord, but the LORD OF HOSTS Himself, is round about thee, and



present with thee. Thine enemies may be mighty, but Jesus is Almighty; and thou mayest take up the language of the prophet, "They that be with us, are more than they that be with them—yea, "greater is He that is in you, than he that is in the world." "Salvation is of the LORD." "Some trust in chariots and some in horses, but we will remember the NAME of the LORD our God. Ps. xx. 7.

That Name shall wake the sweetest chords of  
praise :

JESUS!—in life, in death, I sing of Thee !  
And then, in heaven, my endless song I raise  
To HIM who loved, and gave himself for me.

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#### FIFTH DAY.

"THOU SHALT CALL HIS NAME, JESUS; FOR HE SHALL  
SAVE HIS PEOPLE FROM THEIR SINS."—*Matt. i.*

O sinner ! behold thy danger ! O believer !  
behold thy safety ! How awful must that

destruction be, from which none but an Almighty arm can deliver! How great, how sure, the salvation of that people, whose Deliverer is the LORD from heaven! How concisely, yet how clearly, is the nature of God's salvation here described!—"He shall save his people from their *sins*"—from their guilt, by his death—from their power, by his Spirit; and finally, in the day of his appearing, from the very root and being of sin, with all its baneful consequences. O blessed deliverance!—O full, and free, and glorious salvation!—saved from sin!—and the soul escapes from every evil, and is put in possession of every good! For, "no evil shall happen to the righteous;" and "no good will God withhold from them who walk uprightly." Saved from sin!—and nothing can injure the ransomed spirit. Saved from sin!—and the way is free and open for union and communion with the Supreme and ever-blessed Lord God, the source and centre of all happiness; in whose "presence is fulness

of joy, and life for evermore:" for nothing but sin has raised a wall of separation between God and his creatures. Lift up thine eyes, then, O redeemed soul! and behold and see to what thou art destined, to what thou art raised, and from what thou art saved; and with wonder, with humility, with thankfulness, with love, with devotedness of spirit to **JEHOVAH** thy **SAVIOUR**; contemplate the way and the price of thy redemption.

"He loved us, and washed us from our sins in his own blood." *Rev. i. 5.*

And whiter than the mountain snows  
Are they, o'er whom that current flows.

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### SIXTH DAY.

"THE VERY GOD OF PEACE SANCTIFY YOU WHOLLY."

*1 Thess. v. 23.*

Sanctification is usually considered in reference to the work of the Spirit in the heart

and life of the believer ; and the peace of God is the fruit of the Spirit ; his rule and his reign is peace. It is his office to apply to the soul every covenanted blessing ; and to produce, in both heart and life, those fruits of righteousness which are by Jesus Christ to the praise and glory of God. It is after “ the Spirit is poured out from on high ” (*Isa.* xxxii. 15), that the work of righteousness will be peace, and the effect (*fruits*) of righteousness (imputed and impressed), quietness and assurance for ever.” *Isa.* xxxii. 16, 17. The Holy Ghost is therefore truly the God and Lord of peace.

But, so also is the Father, and so also is the Son : and the sanctification of the believer must therefore include the perfect work of each Holy One in that great and ineffable NAME, into which he is baptized.

We (that is to say, Christians) are said to be sanctified in Christ Jesus, by God the Father. It is according to the will and purpose of the Father, that we are chosen and set

apart in Christ, before the foundation of the world, that we should be "holy and without blame before him in love;" "sanctified according to his will and purpose through the offering of the body of Jesus Christ, once." *See and compare 1 Cor. i. 2. Eph. i. 4. Jude 1. Heb. x. 10.* And, through the daily exercise of a living faith in that once offered sacrifice, there is an application of the blood of sprinkling to the conscience, which sanctifies the soul, and renders it spotless: and thus only can it be rendered spotless in the sight of a pure and holy God. It is "the blood of Jesus Christ alone that cleanseth," and this does effectually cleanse, "from all sin"—it sanctifieth wholly. Nevertheless, Jesus came by water as well as by blood; from that smitten Rock issued forth the double stream; and with the blood of atonement, that removes the guilt of sin, flows also the living water, the Spirit of holiness, to purify and renew the heart and life: for CHRIST and the SPIRIT are ONE. Blessed

be God, with ETERNAL REDEMPTION, it is ETERNAL LIFE.

To be “wholly sanctified,” has respect also to the whole man; as it is expressed in the subjoined prayer of the apostle: “I pray God, your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ:” and he adds, “Faithful is he that calleth you, who also will do it.”  
1 *Thess.* v. 23, 24.

Believer! it is here witnessed of God, that *He* is faithful. Be it thine, in the spirit of humility, of watchfulness, and of prayer, to confide in his faithfulness. Hast thou heard and answered to his call?—do so still; for he is still speaking in thine heart: and by his illumination, his power, and his grace, may he sanctify thee wholly; so shall thine understanding be freed from error, thine heart from worldly-mindedness, and thy walk from every thing inconsistent with thy profession; and so shall peace, the peace of God, and the God of peace, be with thee.—*Amen.*

My Father !—Saviour !—Sanctifier !—Rest !  
Shed thine own holy peace within my breast :  
Thine, ever thine, as thou shalt grace impart,  
The free-will offering of a grateful heart.

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### SEVENTH DAY.

“ LET YOUR LIGHT SO SHINE BEFORE MEN, THAT THEY  
MAY SEE YOUR GOOD WORKS, AND GLORIFY YOUR FATHER  
WHICH IS IN HEAVEN.”—*Matt. v. 16.*

The joy of the Lord, O believer ! is thy strength in duty ; and not only so, it is also a most powerful incentive to obedience : and the more richly thou hast been anointed with the oil of gladness, the more should thy enquiry be, “ What shall I render ? ” Has the light of truth beamed into thy mind ?—it is that thou mayest profess, maintain, and diffuse, its pure and blessed principles. Has the glory of the Son of God shined into thine heart, elevating and purifying thine affections ?—it is that a holy atmosphere may be influentially shed around thee ; it is that

love to God and man may be evidenced in thy spirit and in thy life; it is that all may take knowledge of thee that thou hast been with **JESUS**; it is that all may know and understand the grace of Christ to be the fruitful spring of all good works. Has joy in the Holy Ghost been kindled in the temple of thy soul?—it is that its sanctifying radiance may beam so brightly in all thy conduct and conversation, that the enemies of the Cross shall not be able to withstand its pure and holy lustre; but shall thereby be constrained to give glory to Him, to whom alone all glory is due—"your Father which is in heaven." Walk as children of light.

So let my heart and life agree  
In giving glory, Lord, to Thee;  
Let all my powers symphonious raise  
Their humble monument of praise.



